Sermons,
by
R. H. Nassau

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Robert Hamill Nassau

Sermons

A Prayer

March. 1858

"Our Father

which art in Heaven."

O God, Thou art our God, early will we seek Thee; our God & we will praise Thee; our fathers' God, & we will exalt Thee. Thou art King of kings, & Lord of lords. Thou art clothed with honor & majesty, & dwellest in the light wh. no man can approach unto. Great art Thou, & greatly to be praised, & Thy greatness is unsearchable. Among the idols ~~gods~~ of the nations there is none like unto thee O God., neither are there any works like unto Thy works; for Thou art great & dost wondrous things; Thou art God alone. All things are naked & open before Thine eyes. Thou searchest the

heart & triest the reins; That Thou mayest give to every man according to his ways & according to the fruit of his doings. We & all things are in Thy power. In Thy hands are the deep places of the earth, & the strength of the hills is also Thine. Thou art great: not less in holiness than in power. Thou art of purer eyes than to behold iniquity. Thou art holy in all Thy works, & holiness becomes Thy house, O Lord forever.

But what are we, & what shall we do unto Thee O Thou Preserver of men. Behold we are vile. We are wise to do evil, but to do good we have no knowledge. We have walked in the way of our own heart, & in the

sight of our eyes, fulfilling the desire of the flesh & of the mind. In our flesh dwelleth no good thing. We humbly confess our trans-gressions, & our lapses in error, & our omissions of duty. We have known to do duty, & have not done it. We have been as plants in a vineyard, to which Thou hast come many years, seeking fruit &, finding none. We lament our shortcomings, & we pray Thee not to be only our justly-incensed God; be also our Father, for we are Thy children, rebellious though we be. Father we have sinned against Thee; & Thou hast not been in all our thoughts. We have been slothful in the duties of

diligence, & in our serving the Lord, we have not been fervent in spirit.

This has been the work of that Evil One, the Adversary of our souls, & whose influence we have left our first love, & wandering from the Good Shepherd. This our way has been our folly. Yet we mourn our sins, we acknowledge our transgressions; we are weary of our sinners, & we would seek Jesus, that we may find rest to our souls.

Lord we

supplicate Thee, feeling that we stand in need of Thine assistance. Free us from the bondage of sin. Give us, we pray

The Truth liberty - wherewith He maketh his people free - Blessed Savior Thou art a Rock for Thy people, on Thy sure foundation we would rest. Strengthen Thou our Christian grace. Lord, increase our faith; pray Thou the Father that our faith fail not. We believe; help Thou our unbelief. Let not our hope be that of the hypocrite, which shall fail; & put in us that Christ, which is the bond of perfectness, that we may keep the unity of the Spirit in the bond of peace. Let the fruits of the spirit abound in us. Holy Spirit of God shine Thou into our hearts, to enlighten

our way, & to lead us in the way of all truth. While life is spared, teach us to number our days that we may apply our hearts unto wisdom. May we set our affections on things that are above, & our life may be hid with Christ in God.

Grant O Lord, day by day the things needful for our bodily wants. All creatures wait on thee & thou givest them their meat. Keep thou our eyes from tears & our feet from falling. O Let the beauty of the Lord our God be upon us; prosper thou the work of our hands upon us, yea the work of our hands establish thou it.

We plead

for these mercies for they are of old, & they
embolden us to plead. For all Thy mercies
we thank Thee. Thou hast left with us
Thy witness that Thou doest good, continually
filling our hearts with joy & gladness.

Our Father

which art in Heaven, we pray that others may
be recipients of blessings similar to those
we have invoked for ourselves. Let Thy
Kingdom come, & Thy will be done in
earth as in heaven. Let Thy saving
health be known unto all nations.
Let the people praise Thee O God, yea let
all the people praise Thee. Let those
that are as sheep going astray return to

the Shepherd & Bishop of their souls. Bless our country; make our officers peace, & our exactors righteousness. Let that righteousness abound wh. exalteth a nation. Bless the preaching of the word; let it crucified not be as a root out of dry ground without form or comeliness, but may we see that he is an object worthy of all love & reverence. Holy Spirit be not far from any one of us; take of the truth & apply it to the hearts of all in the Divine Presence. Water them the seed sown, for only thou canst give the increase. Draw sinners to Thee; afflict them with a sense of sin, & give

them no peace until it is found in believing. Blessed Jesus with whom is the residue of the Spirit intercede with the Father, that our hearts may be refreshed with this blessing. We would not let Thee go 'til Thou bless us.

Our Father, our prayers are before Thee; let them ascend as the incense of an holy altar. Spirit of God we do humbly pray Thee, purify Thou their imperfections, & supply all our needs according to Thy riches in glory, by Ye Jesus. Amen.

No. 1.

# Boatmen.

## Shadows & Lights.

Essay before the Com. of the Soc. of Inquiry on "Soldiers Sailors and Africans", read.

the weight of continuous parts. Between the blocks of materials is inserted a substance to act as a ~~cement~~ of union.

The interstice in the community is thus filled by the men, - pastors (pasna-tuej men), & children, whom we may see accompanying the barges on a canal, or navigable river.

Every life has peculiar difficulties or dangers connected with it or aggravated by circum-stances. This is true of the present subject

(1) One of the shadows which on a speak proceeds from / nature of / employment itself. The moral effect of a roving life is not good. To give the mind stability it must not be roving objects, which a continually wandering body brings under its notice. It rather dissipates / mind & gives it a love of change, which, when introduced into religion, is unwell.

Whatever of evil may be predicated of

Sailor-life in general, may often with strengthened force become applicable to / Kind of life under consideration. Once embarked on a voyage for several months sail, / Sailor is cut off from many / vices incident to / shore. But / Boatman has these facilities for sin, ever at hand. If / Sailor sees gross plans of sins in foreign heathen countries, / Boatman sees their equal in / degradation of civilized iniquity. The sins of civilization seem / more sinful because their perpetrator have fallen from a greater height of privilege. If Sailors are evil they have not continually a host of companions to make them worse, but / Boatman add to his own pollution / contaminations of his daily associates. It well suits / adversary of souls that his subjects should be their roving habits, & dissipated minds be unfitted for steady reflection, & no

doubt he has some new scene to propose,
when an individual is observed in a
contemplative mood

(2) The singular & almost outcast
position that boatmen occupy is another
shadow in their lot. By no means
necessarily, yet practically really out of
pale of respectability, they can not rise,
nor yet should they descend, for many
of them have come from respectable, though
humble situations in life. But like
Hindoo in his loss of caste, boatman seems
doomed to continual descent, through
grades of society, until, unless rescued
by grace, he reaches lowest. He feels
his situation, & alas for an individual
thus circumstanced! In majority of cases,
thinking all is lost, - that none care for
him now, he abandons any effort to
rise. The critical point has been passed,
step has been taken, & henceforward descent

of this Avenue is easy. The restoration of a lost reputation has been regarded as almost impossible. Whether or not, it be actually so, never represent it to a prodigal thus. I would turn his eyes, from / sullied & not-to-be-undone past, to at least a little hope, — one little hope of / future.

(3). Yet another Shadow. As a consequent on / occupancy of / anomalous position just mentioned, Boatmen become difficult Objects of approach in a religious point of view. Very often, they are subjects of neglect, no effort being made by / Ch. in an official capacity for their conversion, there is very little opportunity for permanency of impression, even where effort is made. Those who at all susceptible to impression, are soon called on / morrow to leave with their boat / place where to day / man of God meets them, & presently / morning cloud, & early dew, vanisheth. Alas. for their situation now, for as /

sealing process has begun, its after stages will not only probably come, but may even be sought. Absorbed on their route, by their duties on their moving vessel, they can not readily be detained, for conversation on religion, & on their arrival at their place of destination, with a purse replenished from their hard-earned wages, they rather plunge into troubled waters of iniquity, than seek the gentle waters of "Siloa's Brook".

.11. Lights. Let us turn to some lighter tints of our picture of life, to relieve the eye from the darker shadows.

(1) It is a blessed dispensation of divine providence that evil can not prevent the final consummation of good, & often even is made an instrument for it. God "maketh the wrath of man to praise him, to praise him, & the remainder of wrath he will restrain." So here evil furnishes a partial antidote. We have often been told

that where there has been action, a reaction will probably occur. A familiar author writes that, "however man may be inclined to evil, evil has no witness or representative in his consciousness, that truth, or / contrary, has its witness in the inmost depths of his soul, & he acknowledges her when she shows herself" (Kinet). In the novice in vice a reaction occurs, & if / minister or colporter, a individual Christian, is so fortunate as to present / truth at that particular juncture, that change may be entire & absolute. Satan as an impatient beast of prey, sometimes overleaps his mark, & / young boatman who has too hastily been introduced to untried paths of sin, may become horrified, - his soul may turn disgusted away. Then if he meets / truth, he may be prevented from returning to sin, like / dog to his vomit. No doubt there are many going in /

footsteps of folly, who often turn disgusted from their unsatisfactory sins, finding themselves cheap labour in / case of a hard master.

(2) Sympathy sends another ray of hope, - of light on our Boatman. Being outcasts they are on that own account / more open to sympathetic feelings of humanity, - more readily affected by Kindness. We love to think that in / no being however degraded, that bears / human form divine" there is not some accessible feeling of / soul, which, / contact kindly but thoroughly of / general moral corruption, lies a diamond in / earth, a Venus de Medici is a ruined Palace. And if those of whom we have just spoken become misanthropes or abandoned, it is because / chilly world has had no word of sympathy or Kindness for them, & "mad from life's history, glad to sink mystery", they rushed "swift to be hurled, anywhere, anywhere" & the cold

Our master did not thus: said he to a Magdalen "Neither do I condemn thee, go & sin no more". Mere sympathy, as such do much to supply a natural want, to meet / demands of Kindness, or encourage a secret longing for a return to / paths of rectitude, that Christian sympathy - a heart imbued with Christ love is needed to direct those feelings to their unseen unknown divine author.

(3) The very loneliness of our Boatman gives birth to another light. Seasons will occur, when, / barge moving quietly along requires no particular attention; in / lonely night watch, a at / wheel, our / wildest & most romantic mind will sink into a meditative mood. Perhaps ~~that~~ rough & lowly home once claimed an honest home, & / love of honest friends. Perhaps a mother is yet remembered with warm emotion, - perhaps even that mother

was a Xtian. Then perhaps he remembers / word, a prayer, a Bible, a some pious book of / missionary at / last depot; till not conscience struggle, until his soul cries out to God, as he stands a penitent in / solemn night, with only / Argus eye of / great quiet skies, as / only witnesses in Nature. But in Heaven God saw, & angels said "Behold he prays"

If this portion of / community is so exposed to evil, & yet as susceptible of good, we with that whatever agencies are at operation for / melioration of their condition, may be strengthened & extended

No. 2.

# The Evil influence

# of

# Religious Wars.

The effect of all true religion is peace.

When the Prophets foretold the coming of the Messiah, they represented him as "the Prince of Peace"; and the state of the world, under the dominion of his people, was to be one in which the wildest beasts would be harmonious, & men should no longer learn the art of war.

At the birth of the Babe of Bethlehem, angels brought "the good news" of "peace on earth"; an announcement, which, in its highest

Jesus Christ indeed, did not teach that there
was to be a cessation of hostilities between
belligerent nations, yet did usher in a judicial
state as a result naturally following upon
the influence of the spiritual peace
about to be inaugurated.
Notwithstanding this essential characteristic
of true religion, we have shown
that the statement of it that "he came" to
send a sword on the earth" has found its
realization in a sense other than that
which it had when he first uttered it.
Religion has sometimes presented the paradox of
a warlike attitude.
We propose to notice some of the Evils of "Religious

"War" technically so called.

It does not much affect the amount of the evils whether they arise from an attempt to propagate or to defend a religion. In the latter case the evil will still exist, but it will be a necessary one.

1. The first evil or notice is that circumstances being equal, the barbarities of a religious war will be greater than those of any other.

War, at any time & started with the best reason power, is necessarily connected with great cruelty.

If a contest carried on to propagate or defend a Religion, we may predicate the same barbarities characteristic of all war, only all of them increased in intensity.

We are all accustomed to the phrase, "the horrors of war", but perhaps we do not properly appreciate its force. It is not the most part of war to see the corpses of the slain strewn over the field in their mangled state. The minutiæ, which we do not see, constitute the worst feature. Regarding the army as a vast machine, & its movements as one, we lose sight of individual atrocities. We do not see each man stabbing, cutting & slashing his adversary. We do not see the full rage & revenge depicted on each countenance; nor can we even see the madness inspiring each breast. We are not witnesses to the scenes of murder, rapine and debauch-

following the seizure of any suspicious place. But all this, incident to any one, will not be absent from a religious one.

The reason why this is so is found in the nature of man (a) as an independent (b) religious being. You may chain a man's body against his will, but the freedom of his mind, he alone can give you liberty to restrain. If then you attempt to enforce the observance of any form of religion, or (which is the same) if you attempt to deprive man of liberty to worship as he prefers, you arouse all his feelings of independence. As a religious being, every man is possessed of some feelings of

right & wrong, and though he may not
be at all scrupulous as to the evidence & intention
when they oppose his wishes, he likes to
have at least the name & creed on a
side from to commit. But if you attempt
to bind or restrain, he at once puts his
foot upon it, & his religious rights will not
permit. He is not like the mere
mercenary, who fights for gain, & whose
hatred for his adversaries is aroused only
because they are opponents. But he,
whose interests are in religion, ranks
even the worst acts with the name & duty;
& does, on the score of religion, what else
he would have hesitated to commit.

some remaining qualms of conscience might deter a soldier in a different cause from committing some unusual barbarity. But when religion comes to the assistance of a man's evil passions, all conscience on the subject is banished, & what restraint have you?

Illustrations of this statement may be found in the history of the wars of Mahomet, - in the Crusades, & pre-eminently in the East Indian revolt of the present day. Whatever may be the true & ostensible reason for the immediate occasion of the latter, certain it is that the position of defenders of their national religion has

seem assumed by the Sepoys; & that feeling has undoubtedly contributed to the indiscriminate malignity exhibited in their massacres. Another illustration will be afforded if our government is compelled to carry measures to a hostile extremity in the case of the rebellious Polygamists on our Western borders. The contest will be particularly dreadful. In addition to the usual horrors of war, aggravated by the religious aspect of the case, we must remember that the Mormons will regard themselves as fighting for their homes, & every night, when we are accustomed

to call inalienable.

11. When the evil effects of religious wars confined to their influence in interrupting the amenities of other wars, they could be comparatively light. But they have in still more evil, by causing the true & just, when the religion under contention is a true one; in a false, it only, & are made tenfold the children of hell than they were before. The religion that was essentially pure has taken into its fellowship the demons of malignity, & it has become polluted by the contact. See how this was illustrated during the Reformation. The unfortunate assumption

of arms by Zwingle accomplished by
him in the days of Protestantism.
It was opposed by his coadjutors in the
Reformation. It only gave a ground for
their persecution in a civil point of
view. It is not to be supposed that
all who engage in a so called "religious
war", are Christians. It is possible that
the leaders, though fanatics may be.
But what would be the influence on
an unconverted man, if, yielding
to side with the professed supporters
of religion, he finds the latter guilty of
such ferocity as religion condemns?
Smithfield may be a favorable place

meditating, & thus indirectly encouraging a contemplation of life death-sin and kindred subjects; but a battle is no place for the cultivation of religious feelings. After the battle is ended, & the campaign is completed, & the victors have returned to their homes, do they love any better the creed for wh. they have been fighting? They may indeed exult that it has triumphed, as any combatant rejoices in the success of his party — but do they really love that religion any better? do its pure principles exhibited any more extensively in their hearts? No! that religion has become a form, & [illegible]

has been made, though the infidelity may exist. We do not say that a Christian may not fight, we do know that there have been notable instances of pacific practices. We have heard of "Hancock & his saints". Indeed if there must be war, we would rather place it management under a Christian, but our objection have been to making religion the pretext for the stripe.

Essay read before Com., on "Soldiers, Sailors & Citizens" of the Soc. of Friends, Dec. 1857.

Report No. 1

read before the Committee on "Sailors Soldiers & Africans"

Life's duties are but imperfectly accomplished, if, satisfied with formal observance of obligations to God, we omit those by which we are bound in our relations to our fellow-men.

Nor is the law of love fulfilled, when devotion to one class of the community is made exclusive of attention to all others. Each individual must indeed have a special field of labor, but in the midst of it he may think at least one thought,

pray at least one prayer, for these portions of the vineyard. None are to be neglected. But Seamen have been neglected, & yet to them we are indebted, & with them we are continually brought in contact, directly & indirectly. We have received from them, yet for them we have not returned.

We are happy to record an increasing cordiality of cooperation for the amelioration of their miseries temporal & spiritual. Their temporal state has so altered in a few years, that we look with more attention to their spiritual.

There are no terrible disasters to record;

he who holds the winds in the hollow of his hand, hath not sent them forth to speak in destructive accents of his power. But these fearful providences have taught the servants of the public more care in their marine & internal navigation. The storms of winter are to come yet, we have to pray, that they may be restrained from becoming ministers of evil; for before them, man's care is often sad, futile.

The establishment of Chaplaincies, & the erection of Floating Bethels are important means for good. Once, regarded as outcasts, Sailors recklessly made themselves such. Now, when they find

the ministers of divine grace, ready to meet them on their entrance into port, & a ship (subject to their naval predilections) in which to worship, they are more open to both. We notice the location of such a place of worship at Shanghai, China. Here, in a foreign port, the Bible opened them, to refrain from the immoralities, that are unchristian yet open. The vessel is moored some distance from the shore, & missionaries of the various denominations in the city conduct service in it every Lord's day; at which time opportunity is taken to distribute the Bible, & tracts.

The Rev. C. M.

Dartell, of Marine Chaplaincy, finds an active scene of duty in the Hospital of that port. In regard to his chapel he says. "There has been a steady gain & regular increase in the congregation, & more than the usual number of seamen, especially of masters & officers." The health of American seamen, & marines has been completely good. ~~The [illegible] that in N. Y. All the last disappeared.~~ The U. S. ship, Vandalia, recently returned from Japan, after a cruise of more than 3 ~~years~~, reports but 19 deaths in her crew. Of these 6 were from casualties, leaving but 13, in 3 years out of 200 men, a small number when their

exposure than unhealthy climate is considered. It is gratifying to meet occasionally with instances, if there Captains giving to ulterior effort the influence of their official position.

The whaling bark Belle of N.Y sometime ago to cruise among the Caroline & adjacent Islands, having on board 2 missionaries with their wives, who were to be left at Strong's Island. The pious Captain offered the use of their labors among the men; which were rewarded by the conversion of 3. After the missionaries were landed, on continuing the voyage, he called his ship's company around him & proposed.

A recent letter from Honolulu states that

religious services on the Sabbath & during the week." His proposition met with a gratifying response, & most of his men are rejoicing in a reconciled God.

Like our Sailors, being a wandering class, Soldiers are not in possession of all the means of grace. They are however more accessible. God, not having inflicted us with any recent heavy war, our soldiery in their forts are better subjects of Christian effort.

One fact of recent occurrence seems to indicate an unfortunate introduction of political preferment even into the ministry. The Rev. Mr

Dr. Poole, Chaplain at West Point, though
no objections to him are publicly
known, has been removed & another, whose Episcopal relations
are more agreeable to governmental
appointment, has taken his place.
A Cabinet officer may indeed exercise
the predilections, but we would deprecate
their being made the only ground
of removal from office.
Almost the world is at peace. Europe is
quiet. The insurrections in the barbarous
provinces of Africa & India are quelled.
And in America, however, an armed
soldiery ~~must be employed~~ against
the long oppressed Indians of Florida,

the ~~xxxxx~~ the freemen of Kansas.

The curse of the white man seems to pursue even the miserable remnant of a tribe in Florida. And the red-man's occasional atrocities excited by white malignity, must be made a subject of military discipline.

Though the providence of God, the military arm ~~xxx xxx~~ has ~~xxxxx~~ in ~~unfortunate~~ Kansas. We pray for the spread of the Bible, ~~xx~~ that Soldiers will neither be used to oppress the right, nor even needed to suppress the wrong.

Our government in its last appropriations of $63.604.023, gave over 15.000.000

for the army, the erection of works of defence,
& the compensation of the employees of the
Department; over $13.000.000 for naval expenses,
& $4.000.000, for the equipment of the militia, & the
payment of pensions. Thus over $32.000.000, nearly
half of our whole appropriation, is applied
for warlike purposes. God hasten the time
when men shall learn war no more.

The most interesting view
in our sphere of observations is that
presented by the African race.
Education, secular & religious is ameliorating their condition to a very great
extent. It is gratifying to notice that
the effort for the erection of a College, as

preparation for the Liberia field, has resulted in the completion of the Ashmun Institute. Rev J. P. Carter of the Baltimore Presbytery is appointed President, & the institution will be opened in a very short time. Liberia is continually giving evidence of the capability of the race for self-government, & the possession of intellectual powers that need but education to present them in a just light. Ex Pres. Roberts performed his duties with eminent ability, & his successor does not seem inferior to him, especially as some of the present circumstances of the Republic are calculated to develop character.

[illegible] tinnants of the uncivilised tribes, by wh. the are surrounded, recently made aggressions on one of the settlements; Mrs. Benson, with equal energy & moderation, promptly & amicably put a stop to any further attempts of the kind.

The colonisation of especially the coasts Africa, is a most efficient means of preventing the slave-trade for the colonies become standing sentinels against the approach of slave-ships. In the midst of its difficulties, the light grows brighter for provinciality-benighted Africa.

Sermon

No. 1.

May 1857

No. 1.

May, 1857, Boalsburg, Pa.
Aug. 1857, Warsaw, N.Y.
" " , Lawrenceville, N.J.
Sept. " , Wappingus, N.Y.
Oct. " , Princeton, N.J.
Aug. 1858, Marietta, Pa.
" " 1859, Huntingdon Valley Pa (evening). Supply.
Feb. 19, 1860. Gloucester, N.J. (evening) Rev. Richmond.
Mar. 11. 1860. Philadelphia Pa. (Methodist Mission).
Mar. 20. 1860. Philadelphia Pa. (America Engine Co. Hall.)
May 20, 1860. Deerfield N.J. (afternoon) Rev. R. H. Davis.
Oct 21. 1860. Upper Darby Pa. (morning) Rev. _____ (U.S.)
Feb. 17. 1861. Manch Chunk Pa (evening). Rev. J. A. Hodge.

# "Light an Emblem of God."

I. Light an emblem of life, – God's Being.
II. Light " " " knowledge, – " Omniscience.
III. Light a source of power, – " Power.
IV. Light an emblem of purity, – " Holiness.
V. Light " " " truth, – " Truth.
VI. Light inconstant & variable, – God Infinite & Immutable

1. John 1.5 "God is Light, & in him is no darkness at all".

Light is an invaluable gift, & yet how little we appreciate it! It shines around us day after day, & we receive it (as too many of our blessings are received) as if it were our due; until, because of its very familiarity, we forget, even approximately, to estimate it. But "blessings brighten as they take their flight," & they who have never enjoyed the light, or, perhaps worse than that, have been deprived of it, [illegible]

begin properly to appreciate its value. Our knowledge of it is even less than our appreciation we can not tell what it is. "Where is the way that light dwelleth? & as for darkness, where the place thereof?" (Job. 38. 19). By the advance of learning we may hope to know more of the hidden qualities of this mysterious agent, & it may yet be perfectly understood.

But who can understand the God it here represents? "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" (Job. 11. 7). "Touching the Almighty, we can not

find Him out." (Job. 37.23). "Behold, God is great, & we know him not, neither can the number of his years be searched out." (Job. 36. 26).

The great God, though thus beyond our comprehension, is not above our apprehension. He who said "search the S.S., for they are they that testify of me" (John. 5.39). & of whom it is said, "in every star his glory shines", gives us those two books of revelation & nature, from wh. to learn of himself. Besides the weakness of our comprehension, another difficulty to understanding God exists in the feebleness of

language or image in illustrating his perfection. Any comparison God may make of himself with things finite, will be but finite & hold in but few particulars. When then God says He is "Light", we are to make it an emblem only so far as its associations are noble & good; whatever is connected with evil in the comparison is inadmissible. Whatever can tell us of the character of God is to be properly used; & when He himself, by a familiar illustration gives a clue to the labyrinth of his attributes & dealings, - let us follow their leading.

As mere creatures of his power we wd do well to acquaint ourselves with His attributes; as children, absent from Our Father now, - expecting to meet Him hereafter, it becomes our duty & privilege to learn of Him.

Let us then seek for those char- -acteristics of Light wh. are common to God.

1. God's Being. Light is essential to external life; God is the author of spiritual life.

Without light, vegetation wd dwindle to puny insignificance. Place a plant in a darkened room, - supply it with

all necessary for its growth, omitting light, & that plant will pale & wither & die. Or admit a ray, - a single ray, - before its decay has commenced, & the dying plant will revive & turn itself toward that ray, seeking its genial influence.

If light were absent, at least vegetable existences wd perish; & the vegetable world being destroyed, the animal wd presently follow to the same fate: - for from the former the latter primarily derives its subsistance.

Light sustains human life, not only indirectly by thus sustaining that man again destroys for his use, but also directly. For man, like

plants, requires light to maintain his body in wholesome vigor. Mark the prisoner in a dungeon. Contrast the healthy inhabitant of the open country, with the pale, sickly occupant of the pent-up, dark, wretched domicil of the crowded city. Disease is not the only cause of ~~that~~ pale face. Deprivation of Heaven's pure light is a primary cause of both the disease & the pallid face.

Thus too in the Xtian's spiritual life. The reviving effect of God's Spirit is necessary to arouse the soul from its deadness in trespasses & sins. And as

God's agency is necessary in the first place to enliven the dead heart, it is equally necessary to support the life thus originated. He who as an awakened sinner has cried to God for light to lead him in the way of all truth, & has received the gift of grace, will need to look to that same God for assistance to still walk in that path; will still need to ask for strength to the plant, to wh. life has been given. There must be perseverance in the use of the means of grace, if we wd live near God. We must guard against sin, & pray, Lord "take not Thy holy Spirit

from me". (Ps. 51.11.). Then "the Lord will give grace & glory; no good thing will He withhold from them that walk uprightly." (Ps. 84.11.). "O Lord Thou preserv-est man & beast. How excellent is Thy loving kindness O God, therefore the children of men put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house; & Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life." (Ps. 36.6-9.).

II. God's Wisdom. Light is an emblem of knowledge; God is omniscient. When darkness

is over the face of the earth, man wends his way with danger, difficulty, or doubt. In the deep darkness he is perplexed; he stumbleth & falleth. But in the broad, bright sunlight he walks erect, certain of his path, for he knows & sees it. Without light our intellectual attainments wd. be exceedingly restricted. Our knowledge is derived primarily through the senses, & very largely through the organ of sight. Without light, the eye might as well not exist. Consequently, to light we are indebted for much of our knowledge; without it, ignorance wd. prevail.

God, as a being of preëminent intelli-
-gence, knoweth all things. All things
past, present & future are open to
his scrutiny. (We speak in the
language of man, for to him nothing
is past, nothing is future.) From all
eternity he knew & determined what
was to occur. Omniscience is
indispensable to the entire proper
direction of human affairs; & God
possessing it, knows what is best for
us. His all-wise mind is never wearied
with watching the concerns of man.
His wisdom directs the complicated
affairs of earth. Nations, families
& individuals each have their rights

that need to be protected & prevented from clashing or interfering. Who else shall carefully watch the vast concern? Who else perfect the plans of a universe?

"Oh! who so wise to choose our lot,
And regulate our ways."

How vast that omniscience oh. takes cognizance of every thing, even the minutest that is occuring to every individual! He knows the very thought. How restricted are mans perceptions! We walk along the cities' crowded streets, meeting a continual flow of humanity that rushes past us, & is forgotten. We know not the thought

of the men we met, nor they ours.
How enlarged the perceptions of a
God who is at the same time aware
not only of the thoughts of one
man, but of every man in a
multitude; & this great knowledge
is increased by an acquaintance
with still larger multitudes.
How stupendous becomes the thought,
when we reflect that this acquaintance
with the mind is only a small
part of God's domain of knowledge!

"Oh! wondrous knowledge deep & high,
Where can the creature hide?
Within Thy circling arms I lie
Inclosed on ev'ry side.

God's intelligence pertains not only thus to our external affairs, — He is the source of spiritual knowledge. It is He who enlightens benighted souls.

We are wanderers in moral darkness, as naturally destitute of spiritual illumination, as the blind are destitute of the solar ray. For in them we obtain our nearest approach to the idea of utter destitution of light. One, who from birth has been deprived of sight, has, of course, no correct notion of light. Yet such may obtain an idea of it by other means than the eye; & medical skill can even bring

the sightless to the full enjoyment of vision. When the first ray comes stealing upon those orbs, once veiled with darkness, with what feelings of exultant joy the patient receives the brilliant gift, as he cries, "I can see! I can see!"

How joyful also to the weary night-traveler, as he descries the harbingers of day, appearing above the eastern hills. He rejoices in the light.

So to a wanderer in spiritual darkness, the ray that beams from the cross of Jesus, comes with an enlightening influence. When the

soul has wearied itself searching in the mazes of error for something to dispel its thick darkness; when it has sought to satisfy itself with the baseness of earth, & has found it, (as it truly is) unsatisfying; when the soul, thus conscious, comes to it as the source of knowledge wh. alone is able to make wise unto salvation, it will receive, & will teach.

Then light breaks in upon the understanding hitherto darkened; the shadows fly, & this soul also rejoices in the light.

May the Lord make all of us wise unto salvation. "Teach us to number

our days that we may apply our hearts unto wisdom". (Ps. 90.12.). for Thou alone hast wisdom, & in Thee is no ignorance at all.

III. God's Power. Light is an agent of power in the processes of physical growth. Its exertions are silent & unnoticeable, except by its effects. Its power is next to creative in the development of the germs of animal & vegetable existences. Without it, nothing could perfect that for wh. it was designed.

But God is the all-powerful regulator of human affairs. "He is excellent in power, & in judgment, & in plenty of justice". (Job. 37.23.).

"Behold God exalteth by his power, & who teacheth like him?" (Job. 36.22.). His power is necessary to accomplish what His wisdom plans. He is the creator of the world, & the arranger of those laws under the operation of wh. all events occur. He therefore is the only being who has ability to govern. God wd not make this vast machine of intricate adaptations & beautiful symmetry, & leave it to the direction of blind "chance" a "fortuitous events". Nor wd he entrust this government to any less than himself. To share his power with another wd be a derogation to his authority, & a virtual admission

that the being thus associated was competent to assume the charge.

The same power which governs the physical, governs the moral world. He who knows the heart must also direct it. None but God can infix impulses, - preserve intentions, & restrain desires. He, for holy purposes, allows men, in the exercise of their moral liberty, to follow the bent of their desires; but when He sees fit, He can show forth His glorious power, by suddenly turning the sinner from the path in which those desires lead.

To this power there can be no effectual resistance. How vain, - how

worse than vain, - how blasphemous in man to lift himself in acts of rebellion against one whose power, once creative, cd in a moment become destructive!

Rather let man wisely submit to such supreme power. We need to ask that its exercise toward us shd be benign. We need to ask that our bodies & souls may be sustained by it, - that we may be enabled to resist the attacks of sin. We are very weak; but God alone has strength & in him is no weakness at all.

IV. God's Holiness. Light is an emblem of Purity; God is pure & holy.

When night begins to disappear before the

rays of our natural sun, & the morning's
first light streams on our earth, every
thing is revealed as in the freshness
& purity of a first creation. The
shades that blacken the earth, no
longer are seen; all has become
pure by an ablution in that ocean
of purity. The light that is so
purifying in its effects must itself
be pure. God, as
a God of spotless purity & sinless holiness
must be opposed to sin. In his
nature is nothing connected with sin.
This will appear if we observe the
strength of the language employed
in the peculiar phraseology, "God is

light, & in Him is no darkness at all."
Our language is unable to exactly
express the orignal.— "there is not
not any darkness in Him." In our
tongue, two negatives are equivalent to
an affirmative,- here they increase the
negation. The repetition of the word not
is a strong mode of expressing the entire
non-existence of sinfulness in the
divine character. "so there is not any
darkness in Him". There can be no
doubt on the subject. Thus we have
two assertions of the same thing; positively,
that God is holy; negatively, that He is
not sinful. God was
holy from all eternity, & from all eternity-

was happy in his holiness. He needed not the company of man or any other creature to increase His glory. When, after the creation, sin entered the world, He made that very fall the occasion for the greatest display of his perfection. He determined to save man; & in that salvation He brought good out of evil. Yet, in all His dealings with sinful man, His own purity has remained immaculate; He has contracted no stain by His intercourse with the sin-stained. His dealings with ~~sinful~~ men have raised them to Himself; & now the redeemed stand purified about His throne

& see Him face to face. Would that the veil of sin intercepting our vision of God were withdrawn, & beholding Him in His purity, we cd lose sight of the dark mass of human corruption, of wh. we ourselves are a part! God, in his mercy grant, that our eyes may be opened to our depravity; that we may flee with loathing of our sin to God; be endued with the robe of His pure righteousness; & find a spotless life in heaven, where dwells the God who is holy purity, & in whom is no sin stain at all.

V. God's Truth. Light is an emblem of truth; therefore in saying God is light, He is asserted to be

truth itself. When Jesus stood in the judgment-hall of Pilate, that governor said to him, "What is truth?"

That question had often actually or in effect been asked. It has since been the outpouring of many an earnest heart. It has been asked by hearts burdened by a sense of sin; by hearts that turned disgusted from the contemplation of the evil, ingratitude, & corruption of human nature; by hearts, that, like Solomon had wandered in the allurements of sin, & returned satiated with false enjoyments. They cloyed his taste, & as the result, he records in the book of Ecclesiastes, his

sage & sad experience. He had been disappointed in his hopes; well might he say all things were deceptive & "vanity".

Yet not all, for he finally discovered that God's truth was indeed stable. Now we have the answer to the question, "What is truth?" — God is truth. (Jesus said "I am the way, & the truth & the life". (John 14.6).)

When we find God has involved His word, we may confidently look for a fulfillment of the same. Because His promise a threat is not speedily executed, we must not therefore conclude it never will be. God's plans are on a greater scale than ours. They extend over vast ages, & are continually developing themselves. "One day is with the Lord as a thousand

years, & a thousand years as one day." (2 Pet. 3.8.)
In our short sight, the expectation may
seem to fail, but God observes the good
& evil working out his vast designs.

God's prophecies were uttered
long years before the time for their
accomplishment. But when that time
arrived, how minutely were they fulfilled Read the prophecies in regard
to our Savior. Everything was brought
to pass in the minutest particular;
so perfectly indeed that infidels, on that
very ground, have cavilled at the
authenticity of the record.
Wicked men, doubting God, & believing
or at least hoping, that they wd not be
visited by his threatened judgments, sometimes

deny his truth. Thus they go on in their unbelief, until swift destruction overtakes them; & in them it is fulfilled that "he that, being often reproved, hardeneth his neck, shall suddenly be destroyed, & that without remedy." (Prov. 29.1). On the other hand, others have in their own happy trial of it, proved the truth of God's invitation, "him that cometh to me, I will in no wise cast out." (John. 6.37). God then is true, & there is no falsity in him.

VI. God's Infinity & Immutability. It is not said "God is a light", as if he were to be numbered among others as his equals; for God admits none as such & in any way fit to approach

Him, - he charges even His angels with folly. Nor even is it said "God is the Light", numbered with them as their superior. This, though an honor, is not sufficient for God; He will not sit on a divided throne. But it is said simply, "God is Light". He therefore is perfection; He is in every thing far above all them; He is infinite in every attribute.

We have spoken of Light as an Emblem of Life, Knowledge, Power, Purity, & Truth, finding in it a representation of God's Being, Omniscience, Power, Holiness, & Truth. In all these God is perfect & light may emblemize Him in each.

In all these He is also Infinite, Eternal,

& Inchangeable. But natural
lights are variable & changeable.
We must not say that therefore God is,
for as before stated, light will represent
Him only so far as it is good & noble.
God is Immutable.
Unto night succeeds day; unto day, night.
Some days are bright, when the sun shines
cloudlessly; others are dark & dreary,-"Some
days must be dark & dreary"-. The
brilliancy of natural lights is affected by
circumstances. Sun, moon, & stars shine
with varying effulgence, not all possessing
light themselves, but shining with derived
luster. The light irradiating the solar
world is subject to change; dark mysterious

spots may sometimes be seen moving across the sun's broad face. His light may thus be blurred, obscured, eclipsed.

God as a moral light is utterly incapable of suffering change. When the light departs & night comes, it is not because light itself changes; its nature remains the same always, but we lose it, because we turn away, a because some object intervenes.

Thus with our God; He is always the same, — He never changes; & yet the light of his countenance is sometimes removed. Why is this? Alas! it is because we turn from the God we ought love. Thus the mountains of our sin rise up, & hide Him from

our sight. Has any thus left his God, & now walks in darkness? Turn again to thy first love & pray that the Day Star may shine in thy heart; He will yet be gracious to come over the mountains of our sin & folly. If we turn not & repent not, though God yet remain the same unchangeable, we may yet place such a barrier between Him & us, as to make it impossible to lose this light forever. The light that leads a repentant sinner in "the way of all truth", to the obdurate sinner may become a consuming fire. Though God is everywhere, He is not everywhere to bless; in a world of woe He is present to curse.

there the genial light will be withdrawn,
& the soul will be in darkness. Is it
hard to lose the natural light on earth?
how infinitely worse to lose God's spiritual
light in hell. The soul will learn the
value of the lost blessing, by the fact
that it is lost.

To be born blind, - what a trial it is!
But greater is the trial when one
accustomed to the light of heaven loses
the faculty of vision. How unutterably
melancholy must be his sensations,
as he feels he must lose forever the
beautiful sights of nature, & be shut
up to his own little world of thought.
Day after day the light fades away; soon

to him will it be one long night.
Instead of the joyous exclamation of
the possessor of vision, "I can see; I can
see"; come the heart-broken words, "I am
blind; Oh! I am blind." His eye, accustomed
to gratify itself by gazing on the beautiful
scenes, with wh. our earth abounds, is
compelled to close for ever. For our earth,
though sin-stained, is yet beautiful & good. "All the prospect pleases, & only man is vile." Wd you, cd you, without a murmuring word take a last look at earth & sky, in their morning, & noon, & nightly, & evenide splendor; at animate & inanimate nature in all its forms of interest? Do all

this without a sensation of regret?
No! the thought wd. at times be almost
desperate. The utter sense of loneliness
that wd. strike the sufferer; the thought
that for him the world with its various
scenes was to be numbered "among the
things that were" wd. be almost
overpowering.

Does the picture contain any scene
from wh. the heart wd. shrink? Let
it be a feeble representation of the
future agony of those who at present
neglect the light of the gospel.
Let it urge the call that is given
to every one to come that the eyes
of their spiritual understandings may

be enlightened. Know that the same call yet remains. He who calls is the same immutable God who once said "turn ye (turn ye, turn ye from your evil ways (Ezek. 33.11) for why will ye die, O house of Israel?" He is constant in his offer of grace. It is well for our hope of the future, that God is a God of constancy, & that in him is no change at all.

No. 2. Winter of 1856-7

Warsaw, N. Y. July 25th 1858
Princeton, N. J. Oct. 24th. 1858
Wyoming. N. Y. May. 22nd. 1859. ( , Rev. J. T. Warsaw
Philadelphia à la Pais 8th 1860 [illegible] (morning).
Mount Holly. N. J. June 3d. 1860 (morning) Rev. Miller.
Columbus N. J. June 3d. 1860 (afternoon). Rev. Miller.
Laurenceville N. J. June 10th 1860 (morning). Rev. A. Eastman.
Moorfield N. J. June 10th 1860 (afternoon). Rev. T. H. Davis.
Morrisville Pa. Aug. 12th. 1860. (morning). Rev. J. R. Callen.
Hunting[illegible] Pa. Sept 23d (morning). [illegible]

Job. XIV. 14. "If a man die shall he live again?"

It is pleasant to live. The charm that makes us seek the busy throng; that seems to lead, while it really drives the mind in laborious toil; that sets the heart to building fairy structures for the future on the very ruins of those we have seen crumble before us in the Past; has been invoked by too powerful an influence, & maintained by too ready a compliance, easily to be broken.

Then, again, there are hours when we would willingly die. 'Tis a

willingness induced by the fretfulness
of misfortune. For the former thoughts
float only on the tide of life.
It is the ebb that cometh now. The
waves that before rippled by us, & only added to the beauty of our scene, in the receding surge roll over us. The day of pleasure endeth, & the night cometh. The shadows lengthen & thicken. Fears & trials beset on the right hand & on the left.
Confidence is lost, & the unfortunate begins to sink. Here is a
critical point. Happy he, who, like the sinking Peter, has yet the somewhat mustard-seed of faith, to extend his

arm, for the hand of a higher power to strengthen. But unhappy he, who yildeth to despair & sinketh yet lower.

We have met such an one in him who gave utterance to the words of the text. In the very chapter before us, Job exhibits in respectively the beginning, middle & end, expressions of complaint, faith & despair. He sat in despondency. Wealth had ~~taken~~ made for itself wings; children were snatched away; friends proved to be but summer ones; half of his soul was in darkness, for a wife added her reproaches.

While he defended the manner of his

past life, wh. had been spent with a clear conscience, he did not charge God foolishly for the present affliction.

Leaving the mournful plaints wh. bordered on despair, from the depths of his grief, Job beseeches God for a respite from his pain, - some sweet "surcease of sorrow" (E. A. Poe) even if it be in death. He prays God either to appoint some time for his release, or at once give him rest in the grave.

But was this to be all? Was there nothing more beyond? To was not an unimportant matter with him, whether or not annihilation was to be his portion seeing that life appeared ending

thus disastrously. He therefore exclaims,- "if a man die, shall he live again?!"

Many Christians wonder that a good man such as Job should give utterance to such a faithless saying. Very excellent commentators, who of course do not deny that Job believed the soul immortal, suppose that for a moment the extremity of his anguish took away his faith, & therefore they question whether Immortality is intended to be taught in this particular passage.

Others consider these words as ~~an~~ an expression ~~language~~ of petulance:- for Job, though a good man, was not sinless.

Still another, & preferable opinion makes this

language an assertion of the Immortality of the Soul.

What Job here interrogatively affirms, wicked men have questioned. On the lips of scoffers, the words of his query have become an interrogative negative.

On such a passage as this, infidels affect to find inconsistency in the Bible. But more inconsistent are they themselves; for professing to reject the Bible, they nevertheless go to it to sustain their falsehoods, yet will not be convinced by any opposing argument drawn from the same source.

If there were occasion to attempt to prove to such, the Immortality of the Soul, we are able to

But we would not in a moment [illegible]
the
sake of argument, admit the Bible is
inspired. We may however, for a little
while, substitute for what is
in the hands as inspired, [illegible]
writings from as little prejudice, take the
testimony of the men, & then [illegible]
be guided with honesty.

go to other sources of argument than S.S.; for as those who deny that doctrine also necessarily to their consistency, reject the Bible, any argument drawn from it in support of the doctrine would so far forth ~~that~~ ~~far~~ be invalid.

1. A celebrated writer says, "a reconciled inconsistency becomes a positive argument, xxxx because, when apparent inconsistencies are found, it is seldom that anything but truth renders them capable of reconciliation". (Paley. Hore Paulinæ) Our first proof shall therefore consist in showing that the very originator of these words was himself a believer in at least the doctrine of the Resurrection, & even in

the very doctrine his words at first seem to question.

While we would not for a moment, even for the sake of argument, admit the Bible to be uninspired, we may for a little while, abstracting the author of these words from his character as inspired, & disregarding his words as Bible proofs, take the testimony of the man Job & show him to be consistent with himself.

Those who make the charge of inconsistency, start with an argument from analogy at the 7th verse. "For there is hope of a tree, if it be cut down, that it will sprout again, & that the

tender branch thereof will not cease.
Though the root thereof was old in the
earth, & the stock thereof die in the
ground; yet through the scent of
water, it will bud & bring forth
boughs like a plant. But man dieth
& wasteth away: yea, man giveth up the
ghost & where is he? As the waters
fail from the sea, & the flood decay-
eth & drieth up:" (to the 12th verse) so
man lieth down & riseth not". (Job. 14, 7-12.).

But here the analogy ceases; which
fact makes their argument of no avail.
To be of force, an analogical argument
must rest on a mere similitude,
but an exact identity.

Job wished merely to indicate the brevity of life, & the certainty of death, & for illustration compares man to a tree. He says: If a tree be cut down, there is a chance that under favorable circumstances, it will grow again. But when man dies we see no more of him; he is as,- that is,- he seem like the gliding water-flood which passeth away. Man does indeed "lie down & riseth not"; that is, as far as appearances concern us; we do not see him rise. But Job certainly does not mean to say that man never would rise, for he himself adds: "until", mark it, "until the

heavens be no more, they shall not awake". Or, conversely, "when the heavens are no more" (that is, at the judgment day) "they shall awake" & be raised from their sleep of death.

Now sleep is a part of a life, - it is not another, or even an abnormal, state. It is necessary to life; it is but a rest-taking, implying previous activity, (wh. produced the need of rest) with a reference to the continuance of that activity. So is death only part of our combined mortal & immortal existence; & Job speaks of a period of awakening from this sleep of death. The present life

is regarded as only a portion of a long existence that is uninterrupted for a little while by an occurrence called death, analogous to sleep. After this interruption there will be an awakening to life & action, & the existence will continue. If annihilation were to occur at all, the moment of death must be that point of time. But we have just seen that Job looked for existence for some distance beyond the grave. But this much conceded we ask no more at present, for who shall tell when that existence should cease & the point of annihil-ation should arrive? The

argument thus far was intended only to show that Jot believed in a Resurrection; - yet few who will admit a resurrection of the body, & deny an Immortality to the soul?

II. A 2d ground for the opinion of man's Immortality is found in the adoption of that doctrine in the almost universal religious belief of mankind. It is not necessarily a argument for an opinion, that the majority believe it; it is possible for a majority to be wrong, & the truest truth often exists with the fewest. But when an opinion, starting from the religious nature of man, exists in almost all religions

the argument is strong.
Every system of religion however false
has assented to the almost undeniable
character of this doctrine, by giving
it prominence. The Roman
& Grecian mythologies taught the
existence of human spirits in the
Elysian fields beyond the grave. It
was an object of constant expectation
& hope. Were it not thus the general
belief, writers would never have made
it enter so largely in the products
of their pen. A Virgil would not
have risked the popularity of his book
or of himself, by incorporating so
prominently in his Poem, a history of

the scenes witnessed in his fabulous visit not for them "the first fruits of them that slept". 1 Cor. 15. ) to the spirit-world.

(2). Mahomet gratified man's sensuality & desire for Immortality by uniting their attainment in a Paradise of Houris. (3). The Indians of our own land, loved to picture a future, where the hunter should ever rejoice himself in a successful chase, & the warrior should ever triumph over his foe. It does not affect the validity of the argument drawn from this source, to say that these are low & sensual ideas of futurity. They are indeed, but let them be never so base, if they only go to prove that

the universal heart of man hopes for a life in the great Hereafter, we ask them to prove no more. Let them prove a future existence, & from other sources, the character of that existence might be spoken of.

III. In the previous argument we have appealed to the opinion of only those of the human race (the vast majority) in whose religious belief there exists a futurity of <u>some</u> kind.

We will for a 3d confirmation call on the very individuals who do not admit this belief, to show that <u>a</u> faith in the existence of spirits is a natural sentiment When this natural sentiment is abused,

it appears in childhood's dread (a dread, of wh. manhood is not always destitute) of the ghosts & specters of wh. winter fireside superstition tells.

Any one whose professed disbelief in spiritual existences is sincere must have arrived at that disbelief by a process wh. in most minds would be a disease. The misanthropic, & they who have misspent life first wish there were no future where their souls' sins would be punished, & then, following their wish, persuade themselves that such is the case, - that death would be the end of existence, - that annihilation would be their portion.

The individual who believes thus, seems in a torpid state, from wh. his soul is sometimes startled by circumstances, & arousing itself, its opened eyes see, & for a while, admit, the truth. One of the fathers of infidelity who could sneer the most scorningly at piety, & who could adopt as a motto words of unutterable blasphemy against our blessed Lord, when that same God sent his thunder, & lightning & storm, raging & flashing & crashing o'er the earth & sea, fell one his knees to pray, as others, for protection. So those who profess to look on the grave as the end of

being, & the departure from life, the signal for the annihilation of the soul, have been ready to tremble at the midnight ghost, & flee with terror from the churchyard sprite.

Where is the consistency of the boasting cavilla who fears that wh. according to his own word, can not possibly have an existence?

If thy word is true there is no spirit to the body wh. thou sawest laid in the grave, to rise & restlessly wander for thy torment!

Such a one is more unreasonable than the merely superstitious; if the dead live hereafter, it is but a step

farther to say that they may rise & be visible, but it is an open contra-diction for the disbeliever in the soul's Immortality to indulge this superstition.

IV. A 4th reason is found in the numerous difficulties in wh. the denial of Immortality involves us. 1) If the soul does not live for ever, Christ's advent & death were unnecessary. If there is no soul to save, at once is stricken away the necessity of a gospel & of a Savior. The unbeliever here assumes a fearful responsibility.

When he denies to the soul life in the future, he incurs the burden of

showing what sort of a being Jesus Christ was. He takes away Christ's divinity, - (for, unless there is a soul to save, Jesus need not be divine) & leaves him an anomalous man, for "never man spake as he".

(2). As the Bible tells of Christ & the plan of redemption, it too must be laid aside & become but an idle tale. (3). All History then becomes a complicated mystery. Wherefore the old covenant of God with the Jews, with its types & shadows? Wherefore the prophets with their tongues of inspiration? Wherefore the birth & miracles of the now-to-

be-supposed man Jesus? Why his life-long sufferings, & toils, & evilly requited deeds of kindness? Why the various phases through wh. the world & the church have passed? It is all a dark, dark mystery, if there is no soul to live. But let there be a soul to live,- a Christ to redeem it,- a Bible to tell of redemption, & History is then a book easily read. We then can trace a reason in all events. God has been striving for & Satan against the Soul, & all events of the world are but indices of the great contest. The world, & life, & every thing have taken their shaping in

reference to the soul. And is it to die? is it to sink into nothingness? No! no! no! O! Infidelity, when thus thou dost manifest thyself, what a winter thou bringest on the soul, — what a darkness thou lettest down upon the world! Thou takest away our Bible, our Christ, our hopes of a blessed future, & givest us in return, but a cold, dark void.

V. Even those who deny the Bible, if they yet admit the existence of a God, must find a fifth reason for the Soul's Immortality, in its necessity for the maintenance of the justice of

that God in the direction of human affairs. For with the idea of a true God, justice must be connected.

If there is such a distinction as right & wrong, - morality & immorality, there must necessarily be a system of rewards & punishments; a reward for the good, a punishment for the evil; a blessing on the moral, a reprehension of the immoral. Where there is prohibition, there must follow suffering for its infraction & reward for its maintenance. But where are the chastisements that the evil-doers of the earth should receive? Do we not see the wicked flourishing

on every side, & rejoicing in temporal prosperity, while the children of God often have much that is adverse?
The ways of God would be very dark,- mysteriously dark,- were there no futurity to solve the question "why is it thus?" The Psalmist thought so once, for he said, "I was envious at the foolish when I saw the prosperity of the wicked". (Ps. 73. 2). To him it seemed that they are not in trouble as other men". (Ps. 73. 5.); that "there are no bands in their death". (Ps. 73. 4.). The way seemed hard, until, said he, "I went into the sanctuary of God; then understood I their end". (Ps. 73. 17.). Their end,

that was it; the destination of their souls after death answered God's justice. Yes! the soul is immortal, & the hereafter is the scene of the completion of the awards of good & evil. I say completion, for though the future presents the great occasion, this life often exhibits signal judgments for crime, - signal blessings on virtue. Yet it is blindness to consider that life's sufferings are sufficient punishments for life's sins, or that life's pleasures, all that the good are to receive for their obedience. Sin is too great an enormity to be expiated by our short-lived pains, & earths joys too evanescent to compensate for its sorrows.

The unavenged blood of the Christian Martyrs ever crieth up to God for justice. The wail of the oppressed by heathenism, tyranny, & slavery calls for justice. It can not be received here; it will be hereafter.

VI. We urge another reason resting on the nature of the faculties of the soul. Man in his changes exhibits a state of continual progression. It is true that under certain outward adverse circumstances, communities or nations may degrade, but even in this degradation there may be progression. Men may grow in wickedness. The faculties wh. under right culture make persons

useful men, & still increasing in heaven, would make them happy angels, - if perverted make them injurious men, & still enlarging in hell, make them malicious devils. Such nations or communities as have been retrograding in mental or spiritual knowledge, have been under the influence of prevalent sin. Now sin is like a disease, & the soul when it came from the hands of God, when in a healthy state is holy. But when anything is diseased you can't expect it to grow well. Therefore the case of degraded individuals or communities forms no exception to the previous

statement that man is adapted for continual progress. He is never satisfied with present attainment; there are always heights towering above him, be his present elevation ever so high. That position has never yet been reached in the life of any individual when the mind could take in no more, or move no farther. It seems adapted for moving on & on, with ever increasing powers.

The declining years of life often do not exhibit the mental strength of former ones; but this is not because the souls faculties have diminished; only the clay tenement about them is falling, - the

bodily senses, through wh. they wd manifest themselves, no longer act their part. In the future no such earthly restrictions exist. VII. Each man's own consciousness, ~~(omitted)~~. VIII. Most men need no other argument than & all should be satisfied with the "thus saith the Lord" of SS. How much more pleasant it is, instead of regarding the end of this life as the end of existence, to look beyond the present to an endless state of holy happiness. The vague unknown of annihilation has no such delight as the eye of faith experiences in gazing on the walls & towers of the New Jerusalem.

With such a glorious heavenly city before us, its holy light streameth ever across the valley of the shadow of death, & lighteth up even our earthly path. God be praised for the hope of Immortality

It tells of a life higher than his own and
universal existence. It was this want in the soul
in all ages. It is and the thoughts of anxious
inquiries, as said that the best writings of those
days were anxious inquiries into the nature of
the soul & its mysterious future. It was a
an uprising in the light of a vague but
felt & a mighty futurity, it is not to listen
to the unsatisfied questionings of a nation or
societies, or a State. It was of former days
were seeking the truth, and as they stretched
the their hands like a man blindfolded, in
their darkness they wandered far, while the
object of their search seemed just at hand.
They spent their years in vain dreamings in
regard to the philosophy of spiritual existence.

their difficulty was not as to the fact of the future existence of souls, but as to the mode of that existence. In what way could the separated live, would it be natural, almost unconscious, like it was with the natural life, or would there be something beyond, that the language, feelings, & teachings of our souls are signs of a life that is not of the flesh but of earth. In this second question, even united men came to various conclusions, - as we indeed have seen Moses determine; but there is reason, on our own "Scriptures that may enable us to arrive at a satisfactory determination". Paul tells us that when our bodies lie in the grave & return to dust, the soul, but the body that lies with the calm joy, it must be planted in the hope & glory (Col. 1:27). He must be as the first fruits of "them that slept." (1 Cor. 15:20).

Subject.

Immortality of the Soul.

Proved. 1st. The words of the text do not express a doubt, but a belief of Immortality.

2d. The adoption of the doctrine in the almost universal religious belief of mankind.*

3d. Faith in the existence of spirits is a natural sentiment. *(a) Ancients. (b) Mahomet. (c) Indians.

4th. A denial of Immatality involves great difficulties. (a) Christ unnecessary. (b) the Bible a fable. (c) history a mystery.

5th. Immortal existence necessary for the maintenance of God's justice.

6th. The nature of the Soul's faculties indicate it as Immortal.

7th. Every man's consciousness tells of a life higher than his own mere animal existence.

8th. The Christian can be satisfied with God's declarations, aside from the proofs of reason.

Written during the Junior year as a voluntary performance; part of it used during middle year as a ten-minute Oratory exercise.

No 3.

Wappingers Falls, N.Y. Oct. 1857
Columbia Pa May, 1858
Warsaw N.Y. July 1858.
Wyoming N.Y. May 15. 1859. ( ). Supply.
Gloucester, N.J. Feb. 5. 1860 ( ). Rev. Richmond.
Huntingdon Valley. Mar. 18. 1860. (evening). Supply
Columbus N.J. April 22. 1860 (afternoon). Rev. Miller.

Gospel of John 14th Chap., 2d. verse,
"In my Father's house are many mansions.

The hour of Christ's extreme suffering was drawing very nigh. The fulfillment of the great object of the Incarnation was at hand. His departure from earth was soon to occur. Jesus was to die.
And now he had met with his disciples at their last social meeting. Many were the words he spoke of warning, of advice, - of instruction, - of promise.
He was about to leave them on earth, but he would not leave them "comfortless". A "Helper" was to be sent who would lead them in the way of all

truth. Cherishing such an affection for Him as they did, & endeavoring to follow Him & His instructions while on earth, they would not forget Him after His departure, but would still strive to follow Him. To have forgotten the words of One, with whom they had been associated so long & so intimately, would have been a most unnatural thing. But they would yet be His faithful followers, though the love that clung despondingly on Him made them timorous.

With the history of scriptural events before us continually, & seeing the connection of events, - "the end with the beginning", - we can understand many things which were

not apparent to the minds of the disciples, good men as they were. Their hearts were troubled with fear, at the strange words He spake. As a flock of sheep they had trusted to their shepherd; & now when that Shepherd tells them He is departing & whither they can not follow, it is not singular that they are filled with fear & anxious questionings. "There was doubtless much to trouble them." The loss of such a friend would leave them apparently defenceless & without means to procure assistance from the wealthy & powerful in the midst of men inimical to them. But Jesus said, - "let not your hearts be troubled, believe in God, - believe also in me. In my

Father's house are many mansions: if it were not so, I would have told you: behold I go to prepare a place for you" (John 14:1.2.).

It has been suggested that the words "my Father's house", refer to the universe of space; all creation then would be God's habitation as an omnipresent being. The consolation which it then would present would be this:- There are many apartments in God's great habitation, Heaven is one, - this earth is another; whether therefore here or there, they were still with God; though in a different part of the habitation from that to which Christ was going to prepare them a more permanent abode.

A more common received & preferable opinion supposes the

"Father's house" to be the locality, Heaven.
But each inculcates the general truth enun-
-ciated in the text & appearing very
patently on its face, - a truth elsewhere
stated in the consolatory assertion, "there
remaineth therefore a rest to the people
of God." (Heb: 4.9.). a truth which announces
the existence of a Heaven, & leads our minds
from the present to a happy hereafter.
Let the words of Christ
contained in the text be appropriated by
each individual; & when used as the lan-
-guage of man, & as the words of the long-
-ing christian, let us observe the meanings
to be derived.

I. <u>These words speak of Rest</u>. "In my Father's

house are many mansions". A Mansion, both in etymology & common usage is a place of abode a resting-place. When then we assume these words as our own we but utter our belief in a future rest for the soul. Earth is not the Xtian's home; Heaven is his place of rest. Heaven will indeed be a rest. Often do we exclaim,

"Oh! where shall rest be found,
Rest for the weary soul?
'Twere vain the ocean's depths to sound,
Or pierce to either pole."

Of the nature of that rest, we know that it will be permanent. The transitory character of the troublous present may serve to illustrate by contrast the per-

-manency of the rest in the endless future.
"Here have we no continuing city, but we
seek one to come" (Heb 13.14). We are journeying
to one which is eternal, "which hath found-
-ations, whose builder & maker is God". (Heb. 11.10).
We are "pilgrims & strangers", we "can tarry
but a night. Being immortal
our stay here is necessarily short. This life
is only as an uneasy dream compared
with the length of the life beyond the
grave. The numerous similes, by which
the scriptures represent the temporary char-
-acter of human life, show that man is not
now at rest. Man "is a wave" (Jam. 1.6). "a
flower" (Ps. 103.15). "a shadow" (Ps. 109.23). & as all
these "he continueth not" (Job. 14.2). He is never

at rest. Life is a strife, - a battle. The worn body rests only in the grave; the weary spirit if sanctified, in Heaven. The way of God's people is often wearisome; the heart becomes faint & the body tired. The path seems long to the traveler seeking rest. It is a long lesson to learn, - "how sublime a thing it is

To suffer & be strong."

We have an undefined longing for some freedom from the present when the soul, like a caged bird fluttering restlessly against its prison bars, seeks from point to point it knows not how for something it knows not what. And often disappointed we ever return to find the only comfort in religion, - the only rest in a hope of Heaven.

Even one, converted & unconverted, has had these same feelings, but only the former finds a truly satisfactory answer to the question "where shall the soul find rest." Often indeed, it is a feeling of discontent which prompts a wish for the future, an insane desire to rush from the oppressive evils of the present to an uncertainty beyond, - a madness, -

"Swift to be hurled
Anywhere anywhere
Out of the world."

But there is a feeling which is not improper, which the Xtian, as he looks toward "the Silent Land," from his turmoils may well indulge.

II. These words suggest an Ample Salvation.

"In my father's house are many mansions."
Mansions not small in number that only
a few should be permitted to enter, but
sufficient for the whole world, if only the world
would apply for admission. Heaven is sufficient,
capacious for all who may seek entrance by
following it on earth.

While all the obedience of men could never have atoned for a broken law, the single act of the passage of a human life & his final death was sufficient for not only <u>one</u> sin, but for <u>all</u> the sins of <u>all</u> men! How great on the one hand was the enormity of sin, in that it demanded for its expiation the blood of <u>the</u>; & on the other, how infinite the power of the as a God, in that, though the penalty of sin was so much that it required the divine sacrificial lamb, that Lamb can pardon a world!

In thus proclaiming to all the blessed truth of a <u>free & ample</u> salvation, we guard against the dangerous error of <u>universal</u> salvation: a doctrine teaching that all men, irrespective

of their conduct here, will meet with the same
& delightful reward hereafter. Though my
God is indeed a God of mercy, & would
rather that the wicked should return from
his evil way & live, it is incompatible with
his justice, that the vile transgressor of the
law should meet with the happy end of
him who strives to fulfill it. Such a
doctrine derogates from the idea of consis-
tency which is essential to his character as
a God. If the mansions
of our Father's house are "many", they are
intended to be occupied. The preparation of
so many seats of happiness, accords well with
the invitation so frequently extended in a
variety of forms in the Bible. "Come unto

me all ye that labor & are heavy laden & I will give you rest" (Mat. 11.28). "Ho! every one that thirsteth, come ye to the waters" (Isai. 45.1.). These ~~with~~ similar passages in the divine word united with the inference from the text, indicate the universality of the gospel offer of salvation; I say of the gospel offer of salvation.

Since therefore the offer is so free, why should any hesitate to accept it? There is certainly no ground for fear of non-acceptance. Let no one in whose heart has arisen the question, "what must I do to be saved" (Acts 16. 30). fear to approach the throne of grace. Fly! fellow-sinner, fly speedily to that throne; - there is your only safety. Has the voice of conscience whispered within you, gently-inclining: or in startling tones warned, fearfully urging you to escape the punishment due sin, & has fear restrained, drawn you back, a fear that God would not accept because of your unworthiness? Believe me: no one ever applied

to a divine hand for spiritual aid, asking in faith & true-heartedness, & was refused adassistance. The gates of mercy are ever open to receive the refugees from the cities of destruction. Let no one anxious for his eternal safety fear to approach those gates; let him not say, "I am too sinful." You are indeed too sinful to enter acceptably, but if you stay away will you ever become purer? - & if unpurified, will you ever be sanc-tified? & if unsanctified, will you ever be saved? No! no! - but those gates of mercy were opened for such as you, - as I, - for it was "not the <u>righteous</u>; <u>sinners</u>, Jesus came to call."

III. *These words indicate Affection.*

Only a converted sinner, - one who has been brought nigh to God by the peace-speaking blood of Xt Jesus, can use the language, "in my Father's house are many mansions"; only such have a certain hope of heaven.

In our natural state we occupy the position of disinherited children, - heirs cut off from our birthright by our own rash act, & by a persistency in the same deprived of a hope of regaining that which was lost. We are prodigals who remain away from their fathers' house while he is yet waiting to be gracious. He has nourished & brought up children who have refused to recognise his paternal relation. In our renewed

state we are brought back to somewhat of our former position & we are reïnstated in the heirship of heaven with it. "Likewise the Spirit also helpeth our infirmities." (Rom 8:26.) & having received through him the adoption of sons, we are enabled to cry "Abba, Father," - Our Father, - my Father! Blessed are we if we can appropriate the dear relationship!

The Spirit then "beareth witness with our spirit that we are the children of God; & if children, then heirs; heirs of God, & joint heirs with it." (Rom 8:16.17.). The Lord no longer imputes to us our iniquities, but says as to one of old "Son, Daughter, be of good cheer, thy sins are forgiven thee (Mat. 9:2.). Having received this right

to an inheritance on high, we are no longer "aliens from the commonwealth of the Israel of God & strangers from the covenants of promise" (Eph. 2.12.). Though our lost position is regained, we are not yet happily near to God where we can "see eye to eye"; we still look "through a glass darkly". Though reinstated in our claim of heirship, we have not acquired its full possession; we are probationed until this mortal existence shall have been passed.

By these blessed words we cease to regard God as our judge only. He will be a judge to all, but to the wicked only such. When we with the great multitude gathered from all nations & people shall

stand at the grand Court of Inquiry that is to judge of every act & word & thought, whether it has been good or whether it has been evil, God in the person of His Son will draw his hand across the page of His Judgment Book, & leave "a line of white" where before had been a black catalogue of sins. His every look will be love & mercy & He will be our <u>reconciled Father</u>.

If absent from an earthly parent we still love him, shall we not while absent love to think of the one in Heaven? Shall we not prize His epistles of love & grace? Shall they not be the source whence to draw our richest hopes while with toil-some step & slow we wend the way hence to the Heavenly City?

Child of grace, look to thy Father & love!
Child of iniquity, look to thy Father & repent
Child of sorrow, look to thy Father & rejoice!
Children of men, look to your Father, &
cry unto him, "thou art the guide of my
youth" (Jer. 3.4.) O! cry every one, "My Father God
with joy divine". I will not be satisfied until
I can say "my father."

IV. These words express Assurance, for to your confident assertion "in my father's house are many mansions," it adds, "if it were not so I would have told you; behold I go to prepare a place for you." Could it be possible that all the blessed hope of rest was a vain hope? Can it be that our relation-ship to God is an idle one? No! our hope is one that is as an anchor of the soul both sure & steadfast, & which entereth into that within the veil." (Heb. 6. 19). We are not afraid of losing our hope, or of being deserted by Him who has supplied it. We have experienced His mercy in the past, & we know we shall be rescued from going down into the Pit. We know that the Lord

has delivered, does deliver, & will yet deliver us. It is a sentiment most valuable & worthy of being continually borne on our hands. "He hath, will & doth deliver."

Had we not S.S. to assure us that there were awaiting us mansions of rest in the Father's House, we might justly draw an inference that such was the case from the nature of things. We would suppose that the Xtian often sorely distressed & disappointed would find some time or place in duration or space when & where his soul could at last feel it had a home.

It is distinctive of religion that its promises are certain. Those promises have for their author Him whose word is yea & amen to all that believe (1. Cor. 1: 20).
Men may intentionally deceive, - may hold out hopes which will prove delusive.
Even the sincerest may furnish expectations which they will be unable to meet.
All life is full of disappointment. Childhood knows its sorrows. Active life has its failures. Hopes vanish, - riches become winged, - certainties prove uncertainties, until man has nothing certain but the immutable principles of morality & the unfailing hope of heaven;

"There's nothing sure but Heaven."

there the good man's treasures are laid up,
"where neither moth nor rust doth corrupt
& where theives do not break through nor
steal" (Mat. 6. 20.) "We know that our Re-
deemer liveth," & that at the last day
we shall stand justified with Him.

This assured hope becomes stronger
as its possessor nears the grave; even
when the Tempter superinduces a fear,
faith at the last moment becomes
triumphant. Because of this certainty it
is that the good man is enabled to
approach the tomb,

"Like one who wraps the drapery of his couch
About him, & lies down to pleasant dreams."

It is the only that can sustain. Without it

life's travelers would indeed be in blackness & darkness, - in a wilderness, - a maze.
Reason could partially enlighten the way, & show the precipice at which the path ended; but to ascertain the nature of what lies beyond, & to impart a calm & unfailing trust, it could not avail. Then feeble humanity would stretch forth its hands into the empty air, - would strain its aching glance into the horrible unknown, - would send forth its voice into the voiceless void, & shrink back in terror.

In what a light the Xtian walks; his hands grasp the golden chain of faith, - his eyes see angels awaiting him, - to his voice that of Jesus answers.

These thoughts now entering so largely in the
joyful anticipations of the Christian, will
constitute a most unhappy subject for
retrospective thought to the lost sinner.
Thoughts of Heaven lost & forever unattainable
will furnish themes for bitter reflection.
The miseries of the unredeemed will be
aggravated by the knowledge of the blessings
of which they had once thought so lightly.
The famished soul will too well recollect
the Gospel Feast to which it had been
invited; but it must famish now
unrelieved. In the miserable length of
the future there will be ample opportunity for

remembering the privileges of earth that once were its own. It will remember the Sabbaths, - the prayers, - the invitations, - the warnings, - the very gentle drawings of the Spirit. All these were, but they are not. Now is the black night of burning woe, - now come the restless pangs of agony, the labor whose end is an undying death. Nor is there in prospect for it any mansion of rest. Love, which lightens pain is now no longer a component part of its nature, for "devils know & tremble too, but devils can not love." Only bitter envy take its place & gives poignancy to the pain that is met in the sight of Lazarus in Abraham's bosom; a sight of one who was resting from his toils,

those labors were done, - who had entered into
his rest in the mansions of the Father's House.

Rev. Mr. Smith's Sermon to Nassau.

N.O. 4. Winter of 1857-58

Columbia, Pa. May. 1858
Warsaw, N.Y. July. 1858
New Brunswick, Dec. 1858
Wyoming. N.Y. May. 1859. ( ). Supply.
Pittsville. N.J. Sept. 11th 1859. ( ). Rev. J. B. Davis.
Gloucester, N.J. Feb. 19th 1860 (morning) Rev. Richmond.
Trenton, N.J. May 27th 1860 (morning). Rev. Chapin.
Freehold, N.J. July 8th 1860 (morning). Rev. R.H. Davis.
Huntingdon Valley, Pa. Dec. 16. 1860 (morning). Supply.
Philadelphia Pa. Jan 13. 1861 (morning). Rev. A.P. Cobb.

An half hour exercise for class criticism, written during the middle year.

## Analysis.

Subject. The Relief awaiting the afflicted believer.

I. Its Source,
  (1). not human,
    (a) maxims of philosophy.
    (b) friendship.
  (2). is divine,
    (a) by direct influence.
    (b) through the written word.

II. Its Preparation,
  (1). is certain, because of
    (a). natural expectation.
    (b). the seed "is sown".
    (c). Other passages of scripture.

III. Its Effects,
  (1). on unbelievers, - the oppressor is rebuked.
  (2). common to Xtians & Sinners - God's power shown.
  (3). on Xtians - it increases,
    (a). love
    (b). praise
    (c). active duty

Remark. this light is only for repentant sinners.

Ps. 97. 11. "Light is sown for the righteous, and gladness for the upright in heart."

In human experience, in morals, & in religion, the term Darkness, as a figure, is expressive of the Mysterious, the Painful, the despicable & the Wicked; while on the opposite, the term Light is a synonym for the Beautiful, the Pleasant, the Noble or, the Good. The particular kind of happiness, to be conveyed by the latter term, must be determined by the circumstances under which it is manifested.

In the verse before us the first clause is

happily explained by the second, the latter being a comment on, & an almost perfectly parallel expression for the former. Gladness is the Light which is stated as sown for the righteous man.

By the word "sown", indicative of the act of widely-spreading, - diffusing - scattering, this gladness is represented as seed cast into the ground, there awaiting its full time, until it shall spring up, & reward the faithful husbandman's labor.

While the meanings thus far derived, the verse seems to speak of the Happiness of the Righteous. The character of this happiness

however, is very indefinite, until we turn to the preceding verses & observe to what this Light or Happiness or Gladness is antithetically opposed. The whole Ps. represents the Supreme Ruler of the universe, exercising his office as Judge of the Nations. Jehovah appears, - "clouds & darkness are round about him; righteousness & judgment are the habitation of his throne". Ps. 97.2. The several effects of this grand theophony are then described, - first on inanimate nature, "the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth" Ps. 97.5. The effect on the

idolatrous opponents of God's people, is their condemnation; "Confounded be all they that serve graven images, that boast themselves of idols." Ps. 97.7. The effect on the righteous is, that ... being freed from their oppressions by God's punishment of idolaters, they rejoice. "Zion heard & was glad, & the daughters of Judah Jerusalem rejoiced, because of thy judgments - O Lord" Ps. 97.8. Then follows an exhortation to the afflicted believers to greater love to God, & admiration for his perfections, assuring them that he will ever preserve "the souls of his saints", & deliver them "out of the hand of the wicked" Ps. 97.10.; that "through God's de-

liverance appear not suddenly, yet it is
down & laid up in store for the righteous."
The light, spoken of is deliverance from darkness & oppression.
The burden of the verse ~~through~~ is, the
Christian's joyful - a relief that shall fulfill his most
Relief awaiting the Afflicted Believer.
~~But~~ hopeful expectations.

Of this Relief, this Light, we propose to
notice I. Its Source. II. Its Preparation.-
III. Its Effects.

I. Source. We observe ~~of this light~~ of the source of this light Ist O. negatively, it ~~is~~ not human. What we wish
to say is not tht there can not be desired much "Joy in Grief" from such means
the considerations of reason, or the
relationships of nature, but simply tht
these are not sufficient,- at best they
are fallible - never satisfying. (2) The

cold maxims of philosophy are certainly not the source whence the afflicted believer may draw his comfort. "The fool" who hath said "in his heart, there is no God" Ps. 53.1, may be allowed to rest on fatal stoicism. Its forced ~~stoicism~~ resignation may lighten the burden or temper the asperity of some of the ills of life, but it is adding bitterness to bitterness to offer an afflicted man the consolations of miserable submission to irresistible fate. Men, in ordinary adversities, if happily constituted with a buoyant temperament, may rise above them, by the ~~Add~~ force of "will & strong endeavor", but

when life's wavelet become billows, & mere
self-inspired fortitude is unavailing.
When the labor, that has accumulated
for itself comfortable competency or
easy luxury, is suddenly, by unforseen
& unavoidable occurrences, deprived of
its reward, even the energetic are al-
-most ready to sit down in despair.
It is no relief to tell them that what is is,
& that they must trust for "better luck" next
time! Such words are only a broken
staff piercing the hand of him who w^d
lean on it. It is God who gives &
takes away wealth, — he w^d have men
remember this fact, for it is he that giveth

thee power to get wealth". Deut. 8.18.
Therefore when the source of affliction is more than human, relief from any less source, must be inadequate. It was no relief to the afflicted Job that one should bid him "curse God & die". Jb. 2.9. If he was to die, it wd have been insane folly to hurl defiance at Jehovah, - only thereby aggravating his supposed guilt. Stoicism is fatalism, & fatalism hardens (not strengthens) man, & the hardened man defies the Almighty. "He runneth upon him, even on his neck, upon the thick bosses of his bucklers." Job. 15.26. Such an one is he who "being often reproved,

hardeneth his neck, shall suddenly be destroyed, & that without remedy". Prov. 29.1.

(b). Not only are the maxims of philosophy unavailing, the kindly offices of affectionate friends are almost equally so. A reliance on such a ground for relief in trouble is insecure. The truest & dearest sometimes abandon those whom they should cherish,

"The friends, who in our sunshine live,
When winter comes, are flown;
And he who has but tears to give,
Must weep those tears alone".

When friends act well their part, great indeed is the consolation derivable from them.

They are a God-appointed means of assisting the trembling along the rugged path of life, & when they cease to be such, there is bitterness in the cup.

Even had Job's friends uttered for him words of kindness, the fever of his soul would only have been allayed, - never cured. But when, sitting in darkness, he exclaimed, "Have pity upon me, have pity upon me, Oh, ye my friends; for the hand of God hath touched me," Job. 19.21., they answered only with reproaches.

When sickness has prostrated any one of us, it is very pleasant to have friends near us, to exhibit

by tender ministrations their interest in us; to bathe the hot & throbbing forehead; to stir the stagnant thought & make it rise to healthful communion, instead of gravitating to selfish fretfulness; to step lightly that the sensitive nerve have not the slightest pain; to shade the glare of day, or watch through the silent hours of night. The attention was pleasant, but was it ever relieving? Nay, - but while daylight lingered, the inward thought was, "would God it were evening"; & while the night lagged, still the wish was, "would God it were morning."

(2) If negatively the source of the Man's Relief is not human, it must positively be, divine, - "God is Light" - 1. John 1.5. "The Lord God is a Sun & a Shield; the Lord will grace & glory, - no good thing will he withhold from them that walk uprightly". Ps. 84.11, & from this great central Sun come the rays that enlighten us, particles, floating in his light. "In him we live & move & have our being" Acts 17. Out of him or depending on the mental strength of self, or on friendship, we are weak. These are only some of the channels in wh. his influence may flow to us, - they are lenses through wh. the almost blinded eye of faith may see his light, - they may

be the cup, but they are not the fountain.
a) The particular mean by wh. relief is
obtained, is by the direct interposition, or
influence of God.

"Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing on his wings."

As in a dream when one seems falling,
falling, falling, & the agonized energetic will
vainly beseeches the nerveless arm to clutch
at even a straw-like hope, but he still
falling & only nerveless & hopeless, the
excess of terror awakens the sleeper & he
rejoices to find the light of earth around

him; thus joyful is the reception of God's relief when the sinking soul has vainly sought help elsewhere. The manifested presence of Jehovah has often appeared for the relief of his persecuted children. When the progress of the retreating Israelites was cut off by the sea in front, mountains on either hand, & the enemy were on their rear, "they were sore afraid, & the children of Israel cried out unto the Lord" Ex. 14, 10. Then the Angel of Jehovah placed the pillar of cloud & darkness, surrounding his throne, before the face of the Egyptians, while the same mysterious manifestation was a light unto the Israelites; for Moses had

said "the Lord shall fight for you & ye shall hold your peace". Ex. 14:14. When the three were cast into the "burning fiery furnace" on the plain of Dura, the earthly flame was darkness to them, but the light of a protecting One in form like "the Son of God". Dan. 3:25, was about them.

(b). But in the after history of the Ch, the necessity for special revelation was removed by the completion of the written word. From that Word, under the instruction of the Holy Spirit, must come the light to relieve our darkness. "Thy word is a lamp unto my feet, & a light unto my path". Ps. 119:105. "For the commandment

is a lamp, & the law is light." Prov. 6.23.

This word reveal to us him who was pre-eminently "a light to enlighten the Gentiles, & the glory of thy people Israel." Lu. 2. 32, - "to give light to them that sit in darkness, & in the shadow of death, to guide our feet in the way of peace." Lu. 1.79.

The word is applicable in every circumstance of life, - in every danger, - in all trouble, external & spiritual. It is "profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2. Tim. 3.16.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the

statutes of the Lord are right, re-
-joicing the heart; the commandment
of the Lord is pure, enlightening the
eyes." Ps 19:7.8. By the
soul, mourning under the hiding
of God's countenance, a new meaning
is often found in perhaps a familiar
bible verse, & it seems a verse written
especially for such an one, - just
for that one; as if the Giver of spirit-
-ual light had sown for that
righteous soul, this seed of divine
truth, wh., long-buried, had suddenly
sprung up, bearing fruits of "joy
& gladness."

II. Preparation. Of the preparation of this Relief we observe that it is certain. It is constantly prepared - always at hand though its exhibition may be delayed. Its certainty may appear (a) from a reasonable natural expectation.

It wd be natural to suppose that those who suffer, wd at some time find relief, - just as natural as that the labourer shd expect the fields, on wh. he had spent his spring-time toil, wd be covered with summer fruits. Not that man has any claim on God to compensate his sorrow, or that God is necessitated to reward any because of

good actions. No! whatever mercies we receive are of his ~~good pleasure~~ free grace; any one sin, being an infraction of the law, condemns the offender; how much more the accumulated sins of a life-time. Salvation is therefore free, but it is uniform. We must each receive our share of mingled good & evil, & if he who loves & serves God receives a successive weight of evil, be assured it will be balanced by a double return of good things, as in the case of Job, - & by a triumphant entry into the Heavenly City, as in the case of the Martyrs who have gone before. So with the

wicked who love not nor serve Our Father in heaven. "Son, remember, that thou, in thy life receivedst thy good things, & likewise Lazarus evil things, but now he is comforted, & thou art tormented". Lu. 16. 25.

(b). The form of statement in our verse also deserves notice as an argument for the certain preparation of the Man's relief;- the seed is said to be "sown",- we are certain that it will be productive. It is requisite for the germination of any seed, that itself be good, that it fall into good ground, & that it receive God's blessing. Now in

the case of this seed, coming from the source it does, better cd not be desired; it can not fail to receive Gods blessing, for "thou wilt perform the truth to Jacob." Mic. 7.20, & wherever grace has prepared the heart, there is good ground, — or if there be any "root of bitterness". Heb. 12.15, the afflictive hand will eradicate it. Affliction comes "to withdraw man from his purpose, &, hide pride from man", Job. 33.17. & "afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby". Heb. 12.11.

(c) Other passages of Ss. show that Gods

truth is involved in the matter of the relief of his children. "If then God so clothe the grass, wh. is to-day in the field, & to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith?" Lu. 12.28. God promises to reward every honest toil of the man, "They that sow in tears, shall reap in joy. He that goeth forth & weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5.6. God has always shown himself on the side of the righteous, "so that a man shall say, verily there is a reward for the righteous, verily he is a

God that judgeth in the earth". Ps. 58.11
"For thou Lord wilt bless the righteous,
with favor wilt thou compass him,
as with a shield". Ps. 5.12. In the
dark hours, when assistance seems
farthest off, he will be near. "At
evening time it shall be light",
Zech. 14.7. "The light of the righteous
rejoiceth, but the lamp of the wicked
shall be put out". Prov. 13.9. When the
walls are built "in troublous times",
we know that we may be "persecuted,
but not forsaken". 2. Cor. 4.9.; for he
hath said, "I will never leave thee, or
forsake thee". Heb. 13.5; or in the more

expressive literal words, "no, I will not leave thee, & no, no, I will not forsake thee."

III. Effect. Of the effects of this Gladness, we observe that they are various & extend to all classes of persons. (1) The effect on the unbelieving world is that the course of wickedness is arrested. (a) The oppressor is rebuked. "For yet a little while, & the wicked shall not be; yea thou shalt diligently consider his place, & it shall not be." Ps. 37.10. In times of persecution when the wicked rejoice to afflict the just man, evil seems triumphant for a time. They seem to break over every

restraint, & run no rule but the gratification of their rage against God's ch.
"The transgression of the wicked saith within my heart, that there is no fear of God before his eyes". Ps. 36.1. But observe the object of the temporary prevalence of the oppressor. 'Whom God will destroy, him he first stultifies.' "When the vilest are exalted, it is that they may be destroyed". "Surely thou didst set them in slippery places; thou castedst them down into destruction" Ps. 73.18. On such will the Lord send destruction, he will strike them in his anger & chasten them in his hot dis-

- pleasure. Ps. 6.1. To those who are not thus cut off, a lesson is taught that restrains, if it does not entirely stop any farther manifestations of persecution.

Sometimes also God makes his intervention so effectual, that the proud oppressor becomes an humble follower. Observe the mode of procedure in reference to Saul. He was present at the stoning of Stephen," & was consenting unto his death". Acts 8.1., & was "breathing out threatenings & slaughter", Acts 9.1. God did not cut him off, as he did those who cast Daniels three friends into the burning fiery furnace, but it

suddenly appeared with converting power, & the Spirit made him his most ef-
-ficient instrument in the spread of the gospel. The Jews were weakened by his loss, - Xtians were strengthened by his accession. (2) Other effects are common to both Xtians & their opponents. (a) An evidence is given of God's supreme power & au-
-thority. He will take occasion to show his authority, - as formerly when he quieted the boisterous elements, "peace, be still" Mark. 4.39, "be still & know that I am God" Ps. 46.10. Men are prone to forget God's personal relation to the universe,

& though even the vile acknowledge the existence of a Supreme Being, they deny or practically ignore his efficient relation to the affairs of the world. They give God a position afar off, & make him unobservant of men's actions; "& they say, How doth God know? & is there knowledge in the most High?" Ps. 73.11. But Jehovah will take occasion to show men not only that he knows what occurs, but that he is either the efficient or permissive cause of those occurrences.

(3). As Gods interposition is for the salvation of the righteous, its effects result mostly on them. a). The afflicted believer

having experienced relief, his heart swells with love to the Redeemer, & all his Xtian graces are enlarged. We love him because he has loved us. "I love the Lord because he hath heard my voice & my supplications". Ps. 116. 1. Every act of mercy thus continually places us under greater obligation to love & serve the Lord. To our earthly benefactors our gratitude goes forth, & we delight to speak of their kindnesses. Ingratitude is base. The true Xtian therefore loves; & as love grows, faith grows, for "perfect love casteth out fear". 1 John. 4. 18. (b) Simultaneously & as an expression of love, the Xtian gives vent

& his praise & thanksgiving. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, & our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us, whereof we are glad." Ps. 126. 1-3. When thus relieved, we are called on, in the succeeding context, to rejoice in the Lord "& give thanks at the remembrance of his holiness". Ps. 97. 12. - "to celebrate the memorial of his holiness", as did Samuel & the rescued Israelites, when they set up

their Stone of Helps, Saying, Hitherto hath the Lord helped us." 1. Sam. 7.12. Praise is the normal spontaneous manifestation of love from the Man to God. The SS., particularly the Ps., descriptive of actual or future trouble, abound in joyful ascriptions of praise for relief from temporal or spiritual affliction

(c) When the loving heart is praising God, it is incited to the discharge of duty. "If ye love me keep my commandments." John. 14.15. "Ye that love the Lord, hate evil." Ps. 97.10. We must show our love "by hating & forsaking all sin." Hating sin in ourselves, we will

seek to have others relieved from its power.
"Then will I teach transgressors thy ways,
& sinners shall be converted unto thee." Ps. 51. 13.

Whatever his hand find to do, the zealous Christian will perform. The experience of past mercies, & the promise of relief in future trouble, imparts increased diligence to seek the home, where shines the fulness of that light, glimpses only of which are obtained in this darkness, & where in its highest sense, we reap a harvest from that light which was sown for us.

Observe that this light "is sown for the righteous," & only he falls heir to these precious promises, only he knows that in

sickness, in sorrow, in spiritual gloom in
persecution, in death he shall have relief
& rescue. But what shall the wicked man
do? Is there no promise for him? None, while
still wicked, none, "but a certain fearful
looking-for of judgment & fiery indigna-
tion." Heb. 10.27. But saith the Lord, "Awake
thou that sleepest, & arise from the dead,
& it shall give thee light" Eph. 5.14.
Therefore, O spiritually dead, believe & be
saved; - believe that thou art a sinner, - that it can
save, that he will save you. cry unto him "Lord save
me" - & the Spirit of adoption shall come, - & thou shalt
be a child of God; & if a child then an heir, an heir
of the promises of God, & joint heir with Christ. Rom. 8.17

No. 5.

Wrightsville, Pa. Aug 19th 1858

Warsaw, N.Y. May 29th. 1859. ( ). Rev. J. E. Nassau.

Farmer's School, Pa Sept 4th. 1859. (afternoon). Supply.

Howard Mission School, Phila, Pa. Jan 29th 1860. (evening) Supply.

Huntingdon, Pa. Sept. 23d 1860. (evening). Supply.

Lk: XVI. 22. "When a few years are over I shall go the way of all the earth. I shall not return."

The man of Uz had ample possessions. Immense wealth surrounded him. The greatest pecuniary resources of the times were his. He was gifted with all that could make life happy.

Then a reverse was at hand; not an accident alone, but a series. It is said, misfortunes never come unattended. He certainly found it so.

In the midst of his prosperity came a message announcing the loss of one section of his possessions (Jb. 1.14.

And while he was yet speaking there came another" announcing a similar case (p.1.11.). And while he was yet speaking there came also another with the same sad tale (p.1.17). Thus was prophecy all [illegible] & affliction in verse 2, threatening! But the man of God bowed submissively, in word & regard for the will. Let me [illegible] while he, the last messenger, yet speaketh, there cometh a fourth relating the awful destruction of his ten children. (p.1.18.) Grief, suffocated, now overflows, - yet not in murmurings, for though "for once" rent his mantle & shaved his head, he fell down on the ground & worshiped & said,

united name I pray in a matter and I
united shall I return [illegible]; the Lord
hath I the Lord hath taken away, blessed
be the the name of the Lord. In all this
he sinned not nor charged God foolishly (Job. 1.20-22).

His misfortunes are not yet ended for
satan comes [illegible] with one hits from the
sole of his foot to his crown (Job 2.7).

In is the catalogue of
[illegible] complete for. Job you
[illegible] can bear that. Job hath destroyed
still he could bow meekly. But in the
midst of his sufferings he is met with
the [illegible] of a wife who should have
been his joy & the staff of his old

I should have thought. Sweet children & darlings, I commend to the public & more the charms of life. I expatiate with bad conscience his life & his "eternal flower" he shadowy "shade, & something "shadow."

The simple import of these figures & statements of the case is that [illegible] & abandon & mind present under [illegible] & are & who will & difference [illegible] & change, & are & die.

Let us remind us of the things [illegible] us all.

1. The things we value first that it is [illegible]. It certainly is & come. The [illegible] & faithless.

life is indeed passing away, and
change, whether for good or evil, is for ever
the order of existence. Hardly [illegible] can
[illegible] this as a fact. "Passing away" is
written on all, on everything terrestrial,
stamped by everything that has a voice to
utter the voice of human woe.

We need no Scripture to assure
us of life's shortness. We need but
look around us, see in the multiform
objects, in which Nature continually presents
herself, a proof that life in all its forms,
is inevitably evanescent. This truth
may be [illegible] exemplified.

1) Its illustration is seen in the vegetable
world. There everything is continually assuming

[illegible] seeds [illegible] [illegible] [illegible]
the plant springs up under the genial
beams of the sun & gleaming showers
of rain. A stem is & minute each day
throws to form & receive new life.
The delicate plant becomes a tree every year
adding on & off to dress for the revolving
seasons, & at last it sinks in decay.
But the seeds pass away; & from their
mould spring up new ones, to be in turn
succeeded by others.

(2) Another illustration may be drawn
from the mere lapse of time. One year
comes, & departs, introduces another, which
itself soon hastily vails the footsteps
of its [illegible]. Even while I speak the

hours
, the days haste, & the years glide
away. Souls "we spend our years like a
, night." (Ps. 90.9.). "Our days are swifter than
a weaver's shuttle". (Job 7.6.).
In our constitution, & as we
hours
go along, & life, the Psalmist says
vanish from the saddle. Activity & vigor
with characteristic emotion, future.
Youth is exchanged for manhood, manhood
, old-age; & old-age soon drops into the
. While we are living we are
still continually dying, - each moment
is burying in the tomb. It is not in-
deed, that man should have "a
, city" here; for we must be some-

but he must return [illegible]
pleasures than a man upon earth, as
all his days also like the days of an
hireling pass.

Other illustrations may be found in
the constant uncertainty of expectations, the
ruin of hope. How is the individual
[illegible] plans have not repeatedly failed!
How great love that has not mourned
over a crushed rose, a disappointed expect-
ation! How vast anticipations of earnest
life have gone to pleasure a premature grave!
How many ardent hearts have
received up as it were through the
hands of patriotism, & then suddenly departed,
leaving [illegible] astonishment & an-

...ailed ...ation. ...ts footsteps, thirst
...ngers ... fear & hunger, amid cool
...ains & luscious fruits which continually
...receded from his grasp, we have seen
...e stern pleasant prospects which attend
...and follow us as we advance. They
...constitute but a dream ... which
...f reading before our parched lips & eager
...ye limpid waters, were frozen with
...wonder and sands our endeavors to reach
them!

We have seen the
...inds of Autumn dismantle the trees
...f their Summer dress which annually
...called on us ... and our very path
...ion by the cloak that ... has
...ing us on paths of life strewed with

...ions of the unstableness of human ...
...ness. He runs without the flower ...
...with "Do fade, boy, Lear, 4.6.). The Past is ...
...ast of them; the Present has to comply ...
..., the Future will be as Yesterday ...
& To-day. The most youthful ...
...any assembly is not so young that ...
...ers can not recall the time when ...
...ing Gates erected a few years, painting ...
...new picture of life in most brilliant ...
...ors, & erecting many a Palace of Sand ...
...and where now are those pictures, - those ...
...laces, where? "Go," "Go," how has the fine ...
...gilt changed" (Rom. 4.1). the color has faded, ...
...the palace has crumbled to ruins.

11. We notice in this chapter that it will be early. "When a few years are over," "when a few more years are come," then shall we depart. The delay will not be long, life will be as transient as the "flower" & "shadow" which "continueth not." (Jas. 4. 14.). "How short & hasty is our life"; we are indeed like the grass which in the morning groweth up, in the evening it is cut down & withereth. (Ps. 90.)

We see an occasional grave at times, reminding us of the frail & some fellow-mortal from this busy, busy evidence. that multitudes

How worthless existence is at all!
We are standing face to face with facts
that the survey of a large proportion of
deaths published in the official reports
of our cities are those of youth.

Walk amid the grass grown graves
of the dead; wander in any cemetery where
the ground is thickly crowded with their silent
inmates with life, now returning
to original form. Mark the various
lengths of the mounds covering the tenanted
cells. The contracted limits of the little
graves there around are indicative of the
tender youth of those whose remains
molder beneath. The least individual of
the mound conveys only just those a

has [illegible] rather [illegible]
but [illegible] will soon come.

Reflect on the [illegible] I have
named "Eternity" in a certain space of
time. Enumerate the [illegible] which
has caused to exist this day. While we
pronounce the words, a soul has left
the earth, 1 million, 1 million, 1
million, & thus "the innumerable caravan"
of humanity glides away to the grave.
We do not see the great company which
has thus rapidly been dying, but their
[illegible] are as we know, when
regard the average of the whole
human race. Six [illegible], we must soon
[illegible] their fate. [illegible]

morning
afternoon one day less to live; we are
[illegible] nearer the end, may God
grant, one day nearer Heaven!

[illegible] is [illegible] is [illegible]
[illegible] we have just seen, [illegible]
[illegible] [illegible] but even if [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible]. For Job so intended it when
it was uttered. Considering even the
longest life, how short it is! Every day
that passes diminishes the number
which is set to our whole account; thus
[illegible] are rendered fewer; & death
draws nearer. One is told [illegible]
[illegible] to "three score years & ten". Three
score & ten! making the average last

[illegible] confused [illegible] minutes [illegible] seconds. If [illegible] put into the place [illegible] minutes, [illegible] that there were [illegible] years, we could not so frequently complain [illegible] lingering hours, & wish the years to move more quickly.

III. We notice of this change that it will be final. We are to go "the way whence we shall not return." There are but two states [illegible] duration in which man can exist; the present time this side [illegible] the grave & its future eternity beyond. One state [illegible] preparation & the other, & a departure once made from the former no return can be made to the latter. The duration of

infinite & Eternal. The rich man
in Hell raised his eyes in heaven, &
prayed that one might be sent to cool
a parched tongue with water but
was told in answer that there was a great
gulf fixed so that no passage could be
made from either place to the other.
In an any transition be made from
eternity to time. At the point of time
the change occurs & the infinite &
Eternal begins. We who live
within the limits of Time can not
appreciate the meaning of Eternity.
Terms of infinite are not properly appre-
ciable by us. All our ideas, all things
around us, are finite. We look off into

after, I can not help but wonder, I thought of Eternity to me is great yet there is a end, it has a outer line. Likewise seems one. So I think. We know that it expresses some immense duration, but that duration seems limited. It does not seem it has no end. We can add millions & millions & years & long & more & millions before, & when that period is reached, go on, & on, & on, & on, & step! more! & you is nothing, millions just been will be endless millions more to come. Such an illustration we give us a more definite idea in succession from which

[illegible] the [illegible] of time, [illegible]
[illegible] is a definition of eternity.

Man's position being thus defined
[illegible] there can intervene with his return
[illegible] when once it has been decided at
[illegible] solemn tribunal. There the land is
[illegible] irrevocable than the Medo-Persian.

IV. The notice of this change
that it is personal. The members of the
[illegible] use, the language of the text
becomes applicable to us individually.
[illegible] felt, I [illegible] said that in a few
years his eternal fate would be decided.
[illegible] such as I am even being here, may
say "in a few years I shall go the way
[illegible] whence I shall not return".

these important considerations!
Our individual, having entered on the
journey of life, is to pass from it never
more to return. It is difficult
to make thoughts of death familiar to
us. The shadows of life too
naturally lead us to think of future
but the mists that surround future
events, deserve to conceal them from
us. What is beyond the present
moment, and how to follow any plan
with firmness of purpose, if we do not
each new morning say to ourselves
that it may be the last of our days
and that we must

that our choice of to-day should so much
determine the question from which it
was likewise absent not one day in
the twelve. We can conceive of others
living, we can watch the earth close
over others in the grave, — but to
think of ourselves, oh! ourselves, — it
can not be! For it is pleasant to
live. The charm that makes us seek
to keep living that seems to lead,
until it softly draws the mind into
oblivious toil, that sets the heart to
building going structures for the future on
the very ruins of those we have seen
around us on the past, has in
itself a most powerful and influence

[illegible]

[illegible] and [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [

[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [

The question arises for each one of us is it
worthy this change, and is it for our
best? It is a consideration which needs
a serious answer.

V. We therefore notice this change that
it may be unhappy. There is no
doubt that in the case which
[illegible] there is only a transition, when
we leaving this earthly [illegible]
[illegible] [illegible] there is about one
hundredth part of happiness or
unhappiness. Then will come the
events & punishments for respectively the
good & evil acts of life.

All nations will certainly be happy; for
by [illegible] they [illegible] with

God in this life has made
provision to the future state of
glory.
Now I want that we all keep this
main thought in view, continually
realizing our actions and the effects
we are going to produce. Then
we must be filled with the Holy
Ghost and be prepared to
suffer, we might have severe persecu-
tions over which to mourn.
The righteous being saved, as he says
when God sees us through his grace
and for their future, it is the future
the unrighteous that carries him
hand, in this life we should be
happy.

to ... at the ... of the last ...
we can not certainly know, but Scripture
uses the strongest comparisons ... to
... idea of their ...ability. The ...
Tribulation ... Rome ... the ... of ...
are fearful figures ... of ...
the flames of the last.

... to be ... in ... ... ...,
the ... of the world will ...,
... hearts more susceptible ...
... receiving ...

... will be increased, ...
... in this world, the weak will
be oppressed by the powerful. The
... of wicked devils, which might
once have been employed to promote

the happiness & the sorrows & those around him, will now be debased to the production of unhappiness. The being tortured themselves will derive a mean satisfaction from torturing others less strong than they.

b) Memory will be increased, & in the weary duration of eternity the lost will be carried back in thought to the time spent on earth. The innocent days of childhood will come before them, when the heart was comparatively pure, - when the salutary instructions of parents & friends were in exercise, - when a mother prayed, - when the pastor proclaimed the word of grace from the Sabbath pulpit. The recollection

of these & other blessed privileges will rise with condemning voice, & give weight to their sharpened pains.

(2) The mere fact of the loss of Heaven will doubtless be a source of misery. True, indeed, its possession by the lost would be no enjoyment to them; for Heaven is where God is, & its pleasures have their foundation in love to God. But the lost can not love, -

"The devils know & tremble too,
But devils can not love."

Therefore, to be in Heaven, while unprepared for the nature of its enjoyments, would, to them, be a punishment. Heaven is both a locality & a state; & the heaven

tate exists within us, we will enjoy the
ecalit. But if we have not the prepard state,
eaven would still be a Hell. God speaking
hrough the conscience would be only a con-
demning God; & the thought that there was a
ime when the necessary preparation for
acining Heaven might have been made would
ome with maddening power, & sink the
retched tortured in the depths of despair.

(3) And this despair must be
nending! On earth in hours of pain,
e look foward for release from it, knowing
hat is only temporay. We have the
pleasant anticipation of a coming time
f relief. But in an Eternity of Misery,
e will have all the Past to reflect on, & an

endless future of continually increasing pain to rack us forever!

But let not your future be such; let not the suns of your lives go down in darkness. In Time prepare for Eternity & the joys of Heaven. Seize the present moments as they fly, & load their wings with good accounts to God.

No. 6

Bs .90 .A41

Half Jingers Falls N.Y. Oct. 1857
Columbia, Pa, May, 1858
Warsaw, N.Y. July. 1858
Wyoming, N.Y. May 15 1859
Gloucester, N.J. Feb 5, 1860
Columbus N.J. April 22 1860

sanctified can not fully
comprehend, but that our faith should
receive it is of vast importance.

We must believe that we sinful, wicked,
worthless, ruined, degraded, vile, are yet
objects of his love. This is not only to
believe that He is a God of infinite com-
passion, & that He came to seek & save, &,
that He is able & willing to save, but that
He will save us.

It is well indeed to be humble, & we know
indeed that we have no merit, but we
know at the same time that so great is
the value of each soul, & so high is the
love of Christ, that were there but one lost
soul on the earth it were worth dying for.

God assures us that there were awaiting us mansions of rest in the Father's house ~~remains that therefore a rest to the people of God (Heb 4:9)~~. we might justly draw that such was the case an inference from the nature of things. We would suppose that the Christian, often sorely distressed & disappointed, would find some time or place in duration or space, when & where his heart could at last feel it had a home. The way of God's people is often wearisome. The heart becomes faint, & the body worn; the way seems long to the traveler seeking rest. It is a long lesson to learn, - "how sublime a thing it is to suffer & be strong". Every one, converted & unconverted, has had these same

feelings, but only the pious finds a true satisfactory answer to the question "Where shall the soul find rest!"

~~That place is Heaven.~~

We know of the life in heaven that it will be happy, & we may judge of the nature of that happiness from the fact that it will consist in service to God. For, all true happiness is derived from principles of holiness; religion being unchangeable in its nature, our state in it ~~can~~ in the future can differ only in degree from our holiness here.

All that now detracts from holiness will be absent; all that assists will be ever present. All that on earth is holy

will we found increased; all that is worthy of approbation will be excluded. Every thing wh. now afflicts us mentally, ~~spiritually~~ or ~~physically~~ will be absent.

(1) The purest enjoyments of earth are alloyed, but in Heaven, freed from the things, wh. weigh us down, we will be "perfectly blessed in the full enjoyment of God to all eternity.") (2) Released from the sins of mortality, & made pure through it, we will follow our highest aim, our chief end, "to glorify & enjoy God."

Here, surrounded by so many temptations & inducements to sin, we do not make God's glory our great object. "Now we see through a glass darkly; but

the tire of our duties now, & even our religious interests often do not exert the claim they should. This cumbrous clay clogs down the spirit. There being no such fetters in heaven, the fountain of love that will gush out to God will flow unobstructed, uncontaminated.

"Now we see through a glass darkly, but then face to face". (1 Cor. 13.12). We will learn to see more & more that God is an object of love, & loving him, our spiritual delights will be increased. (There will be no need of physical rest, as our "material" will be dead. The spiritual will ever inspire its own zest; it will always be pleasure to serve God.) See "material"

Heb. 4: 9. There remaineth therefore a rest for the people of God.

Introduction. Describe the country of the Israelites as they journey through the wilderness to Canaan.

I. A Rest. Not sleep, inaction, but a state of holy rest.
1. Not simply physical
2. But shall fill all our desires

II. For God's people, — those to the pure of old, who had the promise partook, who have come. There is no promise that is probable, but all positive.

III. It remains
1. To awaiting us, — at a distance
2. To surely prepared — certain
3. But are yet to be reached, — to be reached

[illegible] character of the troubles meant may serve [illegible] city, but we seek one to come (Heb. 13:14)

Percussion the earthy sulphates given as powders:

We are journeying towards it. It is a real, [illegible] Duke [illegible] God [illegible] (Heb 11.13), [illegible] life is only as an uneasy dream compared with the length of the life [illegible] The numerous similes, [illegible] to [illegible] man is not now at rest. Man is "a shadow" (Ps 109.23), "as all men" he continueth not" (Job 14.2). He is never at rest. He is a strife, a battle. His own body reacts [illegible] in Heaven. The way of God's people is often [illegible] [illegible] [illegible]

The S. Spirit draw aside the veil, & show us the holy beings surrounding God's throne, crying "holy, holy, holy, is the Lord God of Sabaoth; the whole earth is full of his glory." (Isai. 6.3.). In these continual ascriptions of praise, & even in the performance of the divine commands, wh. as messengers sent of God, the angels execute, there will be rest. "There may indeed be emerald streets & arches of gold", with Silo's brook flowing by the Great White Throne, amid the trees of life, - & harmonious sounds & scenes of beauty, to be forever a joy to the redeemed; but the richest, noblest

feeling; the purest, sincerest emotion;
the greatest & best sentiment will arise
from admiration & love.

(2) Materiality - such as ours will
have no part in Heaven. "For this corrupt-
ible ~~must~~ shall have put on incorruption" (1 Cor. 15.54).
The pains incident to mortality have
no existence there. The maimed, the
lame, the victim of accidents, the
broken in health, the sufferer beneath
the slow hand of disease, all those
who have hopes destroyed on earth,
if purified by it, will find themselves
made whole. "For all the broken-hearted,
"The mildest herald by our fate allotted

"Beckons, & with inverted torch doth stand
"To lead us with a gentle hand
"Into the land of the great departed,
"Into the Silent Land." (Longfellow.

Sickness will not be there. "Sorrow & sighing shall flee away". (Isai. 35.10.).
Mortality having passed, the pains incident to it will have no existence. Death will not be there. Death will itself be dead. Death's sting will be taken away. Sin will be conquered. No tears, - no pain, no grief, - no sickness, - no death, - no sin, - all happiness, an unalloyed eternity. Earth's pleasures are met with toiling for, "one minute

of Heaven exceeds them all." Heaven is worth striving for; shall we not seek it." Will you not seek it."

[illegible] Home are many mansions"

[illegible] remaineth therefore a rest for the people of God"

Analysis.

Subject. "The Christian's thoughts of a heavenly home."

His words I. speak of rest – ("mansions")

II. suggest a prepared salvation ("I go")

III. indicate expectation. ("I will come again")

IV. express assurance (the 1st is positive).

Remark, while there is not a certainty that through life a source of joy to the righteous, to the unregenerate, after death, there will be a source of unspeakable misery.

No. 6. Summer of 1858.

Warsaw, N.Y. July 18th 1858
Northumberland Pa. Aug. 28th 1859 (evening) Supply (N.S.).
Gloucester, N.J. Feb 5. 1860. ( ) Rev. Richmond.
Huntingdon Valley, Pa. Mar. 18. 1860 (morning) Supply.
Deerfield N.J. May 20, 1860 (morning). Rev. R.H. Davis.
Harrisville, Pa. Aug. 12th 1860 (evening) Rev. J.H. Callen.
Upper Darby Pa Oct 21st 1860 (evening). Rev. (N.S.)
Philadelphia Pa Feb. 9th 1861 (morning). Rev Robert Gamble.

# "Sanctification"

I. An Exhortation.
   (1) What is to be done.
      (a) an external process.
      (b) an internal process.
   (2) Who are to do it.
      (a) God efficaciously
      (b) Man instrumentally

II. The Motives.
   (1) The presence with us of the Spirit influences
   (2) "These promises"
   (3) "The fear of God".

A written-minute "skeleton" written during the junior year since then, enlarged.

2d Cor. 7.1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh & spirit, perfecting holiness in the fear of God."

As immortal mortals, we find ourselves in a state of warfare. We "see another law in our members, warring against the law of our mind, & bringing us into captivity to the law of sin in our members"; & often are constrained to cry out "O wretched that we are, who shall deliver us from the body of this death?" Rom. 7:23.24). The conflict has left its impress on everything human; it

finds expression in thought, in language, even in the works of man. Heathen mythology gave vent to a consciousness of the existence of this warfare. Its gods & goddesses were either deified abstractions, or elevated exponents of virtue or vice. These were not regarded as gods, simply because of their accomplishment of great deeds; but they were representatives of the great moral conflict between good & evil.

A perverted Christianity in the early history of the church, adopting this idea from Heathenism, embodied it in the first great Heresy; making

the earthly of our nature an emanation of evil, wh. continually maintained a warfare with the imprisoned atoms of the deity. Gnostic virtue, therefore, consisted in an effort to purge away the evil, & liberate the captive particles of light. While thus sadly at fault, the Pagan & the Heretic were expressing a doctrine wh. contained not a little truth. Their error was one of application not of principle. They saw the evil, but they knew not how to escape it. We know, for we have the light of a clearer revelation. That revelation was not needed

to inform man that evil exists, & that it is his duty to abandon it. But it is needed to tell how that evil is to be purged away; - how the struggling tendencies to goodness may be assisted; how man may be just before God.

But, though aware of the fact of the existence of evil, we forget its reality. This inconsistency is accountable, in the fact, though true, is none the less, unwelcome. Therefore revelation comes (in what is not one of its least offices) to bring to mind the duty of taking up active arms in this holy warfare. We are called on to resist

the encroaches of evil. The command is, "purge your conscience from dead works to serve the living God." (Heb. 9.14.) By so doing shall good come unto us.

One speaking as never man spake, said, "Be ye perfect therefore, even as your father who is in heaven is perfect" (Mat. 5.48.). In another place one who had violently persecuted those who were "perfect & upright, & that feared God, & eschewed evil" (Job. 1.1.); one whom a vision of the Son of God, in effulgence dazzling at mid-day, had converted, says: "Having therefore these promises, dearly beloved, let us cleanse ourselves

from all filthiness of the flesh & spirit, perfecting holiness in the fear of God." We will elicit from this verse some lessons on the subject of the work of sanctification; noting 1st. the Exhortation & a certain duty, 2d. the motives in its performance.

1. The Exhortation is simple. "Let us cleanse ourselves from all filthiness of the flesh & spirit". To obey this, let us observe What is to be done? Answering this question we find that the work is progressive & consists of an (a) External & (b) an Internal process. These are coëxtensive, neither is independent of the other

(a) External. He whose heart has been changed will seek to have it become entirely under the domination of Jesus. But our natural depilement includes the possibility of immediate perfect holiness. Our involuntary evil states often take us unwilling captives. Yet ~~xxxx~~ our outward acts are more under our control, & therefore the work of ~~sanctification~~ justification will more easily be begun by abstaining from overt acts of sin, & we will gradually obtain power to govern even our thoughts & feelings. Then will the work be more

effectually carried on by carefully guarding the thoughts of the heart. If we can purify the fountain, its outgoings will be right. First, however, before thus learning to do well, we must "cease to do evil". (Isai. 1.16). The actual transgressions, defiling the body, wh. has become the temple of the Holy Spirit, are to be purged away. He who Himself is pure, & who can not look upon sin with the least allowance demands purity in the ly. "Sins of the flesh" are those committed by the body under the influence of corrupt

appetites or passions; sins, for wh.
we are compelled to acknowledge that
we have minded "the things of the
flesh" more than "the things of
the spirit": (Rom. 8.5).; That we have
lived in the earth & have been
wanton, & have nourished our hearts
as in a day of slaughter". (James. 5.5).
We are commanded, "whether therefore
eat or drink, or whatsoever ye do, do
all to the glory of God" (1.Cor. 10.31.). Shall
he have occasion to say, "and when
ye did eat, & when ye did drink,
did not ye eat for yourselves, & drink
for yourselves." (Zech. 7.6). & long

catalogue of the sins, from wh. we are to cleanse ourselves the flesh, is unnecessary; each heart knoweth. God mentions a few when he warns "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-10).

(b) Internal. Besides the external, there must be an internal process. It is not enough that the outward life be correct, God looks at the heart. "God is a Spirit; & they that worship him, must

worship him in spirit & in truth;"
(John. 4.24). It is from within that the
evil proceeds, therefore must the inmost
recesses be cleansed. "Out of the heart
proceed the evil thoughts, passions & emotions
that so fill the world with crime, - that
~~murders~~ ~~adulteries~~ fornications, thefts, false witness,
so blacken human character, & make our
~~blasphemies~~. These are the things wh.
bosoms nests of unclean birds.
~~defile a man~~". (Mat. 15:19.20). We
must, therefore "cleanse the old man",
we must "die unto sin." We must
"cleanse ourselves from all filthiness
of the spirit." The word
meaning filthiness is anything that
"defiles" or "stains", as a spot on a
garment, referring to the vestige wh.

sin leaves of its presence.

As sin pervades an entire nature, we
venerable find that where there is impurity
of thought of spirit there is impurity of the body.
Yet there may be persons, who, like the
Pharisees are whited sepulchers, having
a fair exterior, but full of corruption.
Such "filthiness" is not easily detected.
Yet it as effectually defiles as do evil
actions. The proud, the indulgent
& hatred to their brethren, the covetous,
the revilers, the extortioners are numbered
among those whom God declares he will
judge. The Wisdom of the Ancient says
to us, "Keep thy heart with all diligence, for

out of it are the issues of life" (Prov. 4.23.). The lips of him whom the coal of fire from the sacred altar did touch, proclaims "Let the wicked forsake his way, & the unrighteous man his thoughts" (Isai. 55.7.).

While it is true that we are to cleanse away the old leaven, the work is more effectually & truly accomplished by perfecting our new nature, - by living unto righteousness. This is the true view; for by living unto righteousness we die unto sin. The work is not so much of act, but of effect. We elevate the one scale of a balance, not by lifting it, but by depressing the other.

We "crucify the old man with his deeds", not so much by an actual warfare against them, as by repressing them through the influence of the cultivation of a new life. When Paul says, "but of him are ye in Xt Jesus, who, of God is made unto us wisdom, & righteousness, & sanctification, & redemption" (1. Cor. 1. 30), the several words "wisdom, righteousness &c", refer to the several steps in the divine life, of wh. sanctification is rather the developing or unfolding of a new life, than a course of improvement of our old nature. So soon as that new nature is fully developed, we will have

pailed with the old, & Death will immediately transplant us to a sphere more congenial to the existence of a holy life. But while on earth, as we have still both the old & the new life, the fact of the growth of the new (wh. started at conversion) gives the appearance, as before described, of the old as a course of justification. "Whosoever is born of God doth not (that is does not habitually) commit sin; for his seed remaineth in him; & he can not (that is can not habitually) sin, because he is born of God" (1 John. 3.9.).

We are justified by keeping intact the fruit of the new life implanted

at conversion. There is an analogy in natural things. A farmer will never make his field productive, whose primary object is the eradication of weeds; they will be eradicated by a careful planting & watching of good seed. If then we partake of the life of God, we must cherish this implanted life. Saith the Lord, "ye shall be holy; for I am holy" (Lev. 11.45) We must perfect that wh. he has begun. "And every man that hath this hope in him purifieth himself, even as He is pure." (1 John. 3.3). "Therefore if any man be in Xt, he is a new

creature; old things are passed away, behold all things are become new." (2. Cor. 5.17). "Purge out therefore the old leaven, that ye may be a new lump". (1. Cor. 5:7).

(2). Who are to do this work? How is this great work here indicated to be performed? Can finite humanity accomplish it? The SS. distinctly represent God as the author, & the catechism states Sanctification to be "a work of God's free grace, whereby we are renewed in the whole man after the image of God, & enabled more & more to die unto sin, & live

unto righteousness;" & yet we are told to "cleanse ourselves from all filthiness"; "to work out our own salvation".

How seemingly conflicting commands may be reconciled. Sanctification is a work of the free grace of God, as the primal causal author, whereby he enables the free instrumental agent man to perfect his foreordained will.

We are told to "be perfect"; but perfection can not be, is not, attainable here. Yet we are to "go on to perfection; strive toward it. There is no difficulty about this. Even were we uncertain whether perfection

be attainable on earth, it is no question of ours. Such considerations are not to influence us. The simple duty remains of striving for a less imperfect nature. He who stops satisfied half way shows he is not a Christian. The effort to become purer will certainly make us so. By effort to obey the command "be ye perfect", we will come nearer perfection, than if through despair of attainment we neglect the command.

II. The Motives. We have seen our duty; the work in wh. we are agents; what are the motives with

wh. we are to be incited in its performance!

(2) We have God's promises. Though the duty to be performed is sometimes difficult, & our ability is weak, God has not left us alone. "For he knoweth our frame; he remembereth that we are dust." (Ps. 103.14)

God therefore couples with his prescription a promise as an incitement to duty: "Having therefore these promises"; the promises mentioned in the previous chapter, verses 17 & 18, with wh this verse is intimately connected.

In our unsystematized, illogical, & often ungrammatical division

of the MS. has placed this verse as first in a chapter whose second commences a new subject; while it should have been placed at the close of the previous chapter, to whose course of argument it is an inference, as indicated by the word "therefore". In the 17th verse we are told that God "will receive" us. He will recognise us as his, & at the last day he will take us to himself. "For this is the Father's will, who hath sent me, that of all which he hath given me, I shd lose nothing, but shd raise it up at

the last day" (John. 6.39). We shall be "accepted in the beloved." (Eph. 1.6). "Wherefore we labor that whether present or absent, we may be accepted of him" (2. Cor. 5:9). The promise that we shall be received with God's special favor incites us to renewed diligence in the work of purification. We are a nationality called the "dearly beloved" children of God, & in the 18th verse, are told "I will be a father unto you, & ye shall be my sons & daughters, saith the Lord Almighty." We are promised the protection of our Heavenly Father. What a blessed thing

to stand in this relation to God.
The Israelites gloried in being the
"favorites of Heaven". They rejoiced in
the possession of national privileges
accruing to them as the subjects of
theocratic government. "We be Abraham's
children", said they (John. 8.33). More blessed
are they who be children of a better
Covenant than Abraham's; who have
God for their Father, & Christ for their
Elder Brother. Though this
relationship may not bring with it
riches such as earthly heirs receive,
it vouchsafes God's consolations in
the life that now is, & more than all

this in the world to come.

(3) The fear of God presents a 3d motive to diligence in the work of purification. We are to "perfect holiness in the fear of God." A consciousness of our being continually under the scrutiny of the Infinite Jehovah; a respect for his commands; a reverence for his immaculate holiness will largely prevent manifestations of our evil natures.

With God in all our thoughts & his fear before our eyes we will be enabled to resist the fiery darts of the Evil One.

Fear of God is not only a motive to performance of duty, but it lies at the very foundation of the Xtian walk. "The fear of the Lord is the beginning of knowledge". (Prov. 1.7.). It is the "beginning", or more strictly, "the principal part" of the divine knowledge wh. is able to make us wise unto salvation. (2. Tim. 3.15.). "The fear of the Lord is the instruction of wisdom." (Prov. 15.33.). So intimate is the connection between godly fear & obedience, that these two are reckoned as comprising all man's interest. "Let us hear the

conclusion of the whole matter;
fear God & keep his commandments
for this is the whole duty of man".
(Eccl. 12.13.). Of those who are
His children, God says, "I will put
my fear in their hearts & they
shall not depart from me". (Jer. 32.40).

Childish love is not incompatible with
holy fear & reverence. The fear which God's
children exercise toward him is different
from that entertained by the servile.
It is called in scripture "the crown of
wisdom" & "the instruction of wisdom" & "the
beginning of wisdom" & "a fountain of life"
& "the wisdom & knowledge of God" &
"an heritage given unto a dread

[illegible] punishment. Our duties [illegible] arise from a recognition of the great distance between God & ourselves.

Respectful childhood loves its [illegible] in one the less, because in its intercourse with that parent, the manifestation of [illegible] affection is tempered, - is a different kind of familiarity from that [illegible] and a playmate. To whatever is in any sense greater than ourselves we [illegible] admit a superiority. The greater the separating distance, the sterner becomes our respect, until the object of that exalted [illegible] might command, & [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

(1) [illegible] freeness with wh. the spirits sanctifying influences are given. The source of sanctification is free grace. It is "a work of the free grace" progressive, not in the sense of passing through the rounds of successive experience but in passing a course of growing conformity in the hearts of the same creature, God, but the Holy Ghost. The whole work [illegible] impart faith, to induce repentance, - to [illegible] the soul, in, in the exercise of the same free grace, complete the work [illegible]

born soul. Since the gift is three
fold in kind, and diverse in value, we
should be without excuse on our part,
did we do towards the Spirit, as
some do towards God, who give
Him as small and grudging a gift
as they can, or pay Him little
great a gift as each [illegible]
[illegible] [illegible] [illegible]
Adored with, but the pain to
[illegible] [illegible] [illegible]
may direct a trifling object with
[illegible] [illegible] [illegible]

[illegible] more exalted than [illegible]
in heavenly things! The [illegible] of sanc-
tification, in its different stages
[illegible] which was the
human life of the Son of God, though [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] from the fact that this
Son of God is Jesus Christ our [illegible]
Brother, one [illegible] as Christians, we [illegible]
and this [illegible] [illegible] [illegible]
our [illegible] in us!
liberality with which the Holy Spirit gives
himself to us! [illegible] power
will [illegible] [illegible] [illegible] to be
filled pure. Though in all our life, we
[illegible] carry with us the thought that

salvation is of grace, yet we would not
[illegible] for [illegible] our salvation sure
on [illegible] by [illegible] the [illegible]
& [illegible] on God's kindness. "Shall
we continue in sin that grace may
abound". God forbid; now shall we, that are
dead to sin, live any longer therein?"
(Romans). Dearly beloved, "let us obey,
we then shall know, shall feel
our sins forgiven, & anticipate our
Heaven below." Let us take God at
his word, - let us prove his promise, -
let us "prove him ~~this~~ now herewith
whether he will not pour us out
a blessing". Let this fear be in our

hearts; let his free grace excite our gratitude. Is it a little thing, unrepentant one, that salvation has been proffered, - that assistance has been promised, & will you still neglect the offered grace? ~~Will~~ Will you not seek that "without holiness ~~which~~ in which no man shall see the Lord". (Heb. 12.14). & are you willing to remain unsanctified?

Fellow Christian, who hast fled for refuge to the promise of the gospel, bear these promises with you, & let them sustain you, as you fight "the good fight of faith". When our mortal warfare ends, we shall become immortal conquerors "through him

that loved us, & washed us from our
sins in his own blood". (Rev. 1. 5).

No. 3 ~~Winter~~ Summer of 1858

Warsaw. N.Y. Aug. 1st. 1858
Marietta, Pa. Aug 22d, 1858
Princeton, N.J. Oct. 24th 1858
New Brunswick N.J. Dec 1858
Wyoming, N.Y. May 15th 1859. ( ). Rev H. A. Haslow.
Hauser's. Penn's Valley. Pa. Sept 4th 1859. (afternoon 5 o'clock). Rev I. Hamill
unwell. March 4th 1860. Rev. John Thompson.

Written during the junior year as a ten-minute Oratory exercise; since then enlarged.

I. An Exhortation to duty,
  1st. To guard our own souls.
    (a) against actions & words.
    (b) against thoughts.
  2d. To comfort the sorrowing.
    (a) the poor & sick.
    (b) the melancholy.
  3d. To be benevolent in gifts.
  4th. To seek the conversion of sinners.
  5th. To be submissive to adverse providences.
II. A. Reward for its performance. This rests on two Conditions
  1st. That we await God's "due season".
  2d. That we "faint not."

To be rewritten thus. "The Necessity of Persevering to gain the christian's Reward."

I. An Injunction
  (1). guarding our own souls
    (a) against actions & words.
    (b) against thoughts.
  (2). exercising benevolence
    (a) in liberal gifts
    (b) in visits to the sick & afflicted.
    (c) in comfort to the sad-hearted.
  (3). seeking the conversion of unrepentants
  (4). submitting patiently to adversity.
II. The Encouragement.

"Endurance in well doing and duty fulfilled."

Gal. VI. 9. "And let us not be weary in well-doing: for in due season we shall reap, if we faint not."

A little wanderer, who for an hour had sought, in vain pursuit, the rainbow's golden end, sat down weeping under the branching arms of the trees of the forest, whose paths its heedless eyes had not marked, as its more heedless steps ran o'er them. But the last one forgot its sorrows in sleep, - for it was wearied.

A laborer in a summer field, casting aside his implements, laid his limbs beneath a friendly tree

& forgot his toil in sleep, - for he too was wearied. A soldier, when the strength, that had wrought the destruction of others, failed, stretched himself with the blood & corpses of the plain, & slept with the deeper sleepers about him; - for he too, ~~forgetful~~ of his ambition, was wearied.

We weary of our sorrows, - our duties, - & even of our pleasures. It is part of the primal curse to toil, & a result of human weakness to faint.

"The husbandman returns from labor, the shadows lengthen, and
willing to rest his tired frame, when
"The stooping sun gathers his spent shaft,
And puts them back into his golden quiver."
& ~~the~~ ~~the~~ ~~shadows~~ lengthen. (Longfellow's Golden Legend.

The earnest seeker for knowledge quits the well-scanned page to recreate his mind with other thought, or loses himself in oblivious sleep.
All nature seems to have its periods for rest. Yet "let us not be weary in well-doing." And why not? May all else rest & only the Christian toil unweariedly?
The verse exhibits an Exhortation to duty, - "let us not be weary in well-doing"; & a Reward for this diligent exertion. - "for in due season we shall reap, if we faint not." The theme presented is, - "The Necessity & Perseverance to gain the Christian's Reward."
~~in well-doing~~ ~~both our duty & interest~~

1. The ~~Exhortation~~ Injunction. The writer of the epistle had warned his readers against false views as to the result of their lives, showing that man's reward would be in accordance with his acts. He that "sowed to the flesh" should receive the award of his evil deeds, & he that did well likewise the recompense of good.

But there was this difference between them, that the Christian must not cease his efforts. Though in the world, we are not of it, & the duties to which the call, "weary not", directs, are for God & heaven. "The night cometh when no man can work". (John. 9. 4.). "Whatsoever thy hand findeth to do, do it with thy

might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." (Eccl. 9. 10).

Many vainly long for an opportunity of doing good, & spend themselves in a dubious sort of benevolence, sighing for the benighted of some far-off land, yet unobservant of the necessities of those around them or within the extent of their influence. Their fault consists not in <u>too much</u> sympathy for those distant, but in <u>too little</u> for those near at hand. But one need not go far for opportunities of influence, the only question is, where can that influence be best applied? Life is full of duty.

(a) Our own spirits need watching; (b) our friends at our side have burdens we may assist to bear; (c) & sin-sick souls need the application of Gilead's balm.

As there are thus different modes of doing good, their neglect exhibits different modes of wearying in well-doing.

1st. When the Christian neglects to guard his soul he wearies in well doing. Such a statement may seem to assume a paradox. Will an individual neglect a duty wh. gives him title to the name of Christian? It is possible he may; & the more we learn of the miserable instability of the human heart, the less inexplicable becomes the mystery why it should so be.

As "temples of the living God" we must present ourselves to Him pure. (a) We need therefore continually to be circumspect in our actions & words. He only is blessed "that walketh not in the counsel of the ungodly; nor standeth in the way of sinners; nor sitteth in the seat of the scornful". (Ps.1.1.). In association with such as these there wd. be urgent cause for prudent guarding of oneself. But he who from preference wd. make such his company, (unless with the desire of winning them from the error of their ways) though he might bear the name of Christ, yet wd. show that he had not learned of Jesus.

"My sheep" says Christ "hear my voice, & I know them, & they follow me" (John. 10.27). So intimate is the connection of Christ knowledge of his sheep & their following of him, that Paul writing to Timothy says, "the foundation of God standeth sure, having this seal; the Lord knoweth them that are his, & Let every one that nameth the name of Christ depart from iniquity" (2. Tim. 2.19). An unrepented continuance in overt acts (at once a flagrant cessation from well-doing) is indicative of a heart, if not unregenerate, at least sadly backslidden. These my Galatian Christians by their sad errors had made it necessary

for Paul urgently to beseech them not to weary in well-doing. Says he, "Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:7).

(6) We need continually to guard the avenues of thought. David cries, "set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing to practice wicked works with them that work iniquity." (Ps. 141:3,4). This is the fortress around wh. a strict watch needs to be kept. While we are faithful & do well, Christ manifests his presence. But when the citidal is unguarded, enemies will creep in, & Satan sets up his throne in the heart

where only Christ's right it is to reign."
To avoid such a catastrophe, the flame
of love & devotion should be kept
brightly burning on our heart's altars;
from them should ascend the incense
of gratitude & prayerful service.

2d. The Christian neglects
to do well when he allows the mourner to
go uncomforted. The neglect is all the
more culpable, for if the needed comfort
is not imparted by him, often there is
none other to impart it. Christianity
is suited to man in every circumstance
of life; it sweetens pleasure & solaces
grief. Other things may also ~~sweeten~~ heighten
pleasure, but none will solace like

considerations of religion. Now if this is the case, those who possess this "sovereign balm" are derelict in duty, if they do not seek to apply it.

There may be <u>temporal adversity</u>; then is the gospel needed, & it is made the privilege of the possessor of the comforts of religion to bear them to such.

A special blessing is pronounced by Christ on those who should exhibit to him, in the person of the least of his brethren, any such kindness. "When the Son of man shall come in his glory & all his holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto

them on his right hand: Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, & ye gave me meat; I was thirsty & ye gave me drink; I was a stranger & ye took me in; naked & ye clothed me; I was sick ye & visited me". (Mat. 25:31.34-36, Blessed were those on the right hand of God, because they had "visited the sick & afflicted."

(b) Then there may be those who though surrounded by everything that we w^d. suppose sh^d. make life happy, nevertheless are not happy. They are sad, not because they wish to be so, but because they can not resist

the morbid tendency. With an unfortunate constitution of nature, - a finely strung temperament that, like the sensitive plant, shrinks from a rude touch, they are often found in the dungeons of the Giant Despair than in the pleasant seats of the Palace Beautiful. To all such the Christian as a valiant Knight Errant is to go inspired with a love more devoted than ever chivalry gave, bearing as his weapons "the shield of faith"; "the helmet of salvation, & the sword of the spirit, wh. is the word of God". (Eph. 6.17.).

Into such "a sunless heart", how often has a word fitly spoken, darted like

"a smile of God." Alas! for the weary burdened hearts, knowing their own bitterness, that are borne along through life; yet the sympathetic Christian may alleviate their griefs!

3d The performance of deeds of benevolence is another mode of doing good, the neglect of wh. shows a weaying in well-doing on the part of those whose position affords them opportunities for such deeds. Christianity is essentially benevolent. Christ's mission to earth was distinctly an act of pure benevolence, & his zeal was attested by his early seeming desertion of his earthly parents, in his earnest desire for the accomplishment

of his heavenly Father's business; in life-long acts of kindness, & dying words of prayer, when suspension on a cross prevented farther active effort.

Christs followers in the early ages, though charged with selfishness, loved the welfare of their fellow-men none the less, because they obeyed the oft-repeated injunction of the beloved disciple to "love one another".

The benevolent institutions of the world, for the alleviation of human misery, & the various modes in wh. the charities of the liberal are dispensed are standing proofs of the well-doing of the good. Liberality brings with

it a double blessing; the object of the gift is accomplished, & (if it be a free-will offering) the giver's heart is enlarged with generous impulses. "There is that scattereth, & yet increaseth; & there is that withholdeth more than is meet, & it tendeth to poverty. The liberal soul shall be made fat, & he that watereth shall be watered also himself. (Prov. 11:24.25.).

Whom God makes possessors of his bounty, them he also makes his almoners. We are all in some respect or in some degree stewards of God, - for nothing is ours. "The earth is the Lord's, & the fulness thereof; the world & they that dwell therein". (Ps. 24.1.). Therefore our gifts - are but a return for

favors received.

4th. The Christian most seriously wearies in well-doing, when he omits to seek the conversion of the impenitent.

The conversion of the world is the great work in wh. all lovers of Jesus are individually interested; & no member of Christ's army, even the most insignificant soldier, leaving for the leaders the active service, may be satisfied with merely standing in the company of the combatants.

There is no duty calling for well-doing, wh. is so necessary, & wh. so blesses the doer in its performance. Having received the gifts of God, we are

to endeavor to make others possessors of them. Common gratitude for our interest in a hope of salvation, wd make us ready to interest others in the same. Who, having found the Pearl of Great Price, will not with pride exhibit his treasure? True religion is never selfish, & instead of being satisfied that we have found that wh. is of inestimable value to us, we only grieve that others have not the same. Our best natural impulses wd urge us to desire that those who are out of Christ should find a shelter in his welcome arms. With a hope of pardoned sin, can we rest

uninterested, while our neighbors, our friends, - those whom we love, do not love that Jesus who has died for them as well as for us? Will not suitable opportunity be sought to win to Christ? If the effort be not immediately successful, shall we therefore cease? If the effort is successful, & our hearts best wish be attained, how inex-pressibly delightful the joy! Heaven's arches echo to the happy news, telegraphed by angel wings, "Behold he prays;" & earth knows no higher joy than when he whose soul's salvation you have sought, tells you, "I have Jesus." Oh! who will

weary while such a perfectly unalloyed happiness is attainable?

To be in heaven ~~itself~~ oneself will be joy, & ~~that~~ joy will be perfect in its degree, as we shall lay our crowns at the feet of Christ, & sing "by thy grace we are saved, blessed Jesus"; but the crown wd be so much brighter with jewels, stars to deck its golden luster. Who wd not have stars in ~~that~~ heavenly crown? Shall there be there a crown without a star? not even one star? —"Well but will not the crown be a heavenly crown?" Yes, yes - a heavenly crown; but, — then, — without a star!, — not a star!

5. As examples of submission, in order that patience may "have its perfect work", & the whole will & counsel of God be fulfilled, the Christian must endure as a faithful servant.

We therefore weary in well-doing, when we fail in exhibiting this contented spirit. "Think it not strange concern-ing the fiery trial wh. is to try you, as though some strange thing happened unto you; but rejoice inasmuch as ye are partakers of Christs sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. (1. Pet. 4:12,13.). "For whom the Lord loveth he chasteneth." (Heb. 12.6.). It is

therefore not inappropriate to say that we may do well by simply patient waiting. 'Tis said, in heaven, "they also serve, who only stand & wait;" & on earth our Master's cause may be subserved, by exhibiting in unmurmuring submission to sickness, disappointment & persecution, the fitness, sufficiency & ability of religion to sustain in adversity. Therefore, "in your patience possess ye your souls." (Lu. 21.19.); "Knowing that tribulation worketh patience; & patience, experience; & experience hope, & hope maketh not ashamed." (Rom. 5:3-5.

There is a nobility in endurance that, aside from even its christian

character is worthy of respect. "They, the holy ones & weakly", have taught us lessons by their eloquent example. We can do what Others have done,

"If we but remember only (Longfellow)
Such as these have lived & died."

II. The ~~Reward~~ Encouragement There is excellent reason why we sh.d not weary; we have the promise of success. Did the duty seem severe, & the way hard? Lo! what a blessed encouragement there is, - "we shall reap". Yes, "we shall reap." "Thanks be to God wh. giveth us the victory, through our Lord Jesus Christ". (1.Cor. 15.57). In "the Great Hereafter", with harvest gathered,

hope turned to fruition; anticipation to realization; labor to rest, we shall eternally be blest with the fruits of present exertion.

"Whatsoever a man soweth that shall he also reap". (Gal. 6.7.). On earth the husbandman casts the seed into the ground in full expectancy of a return. Carry the analogy to the domain of morals; we speak of implanting habits; of mental culture; of fruits to the evil, evil; to the righteous, good.

To every gift belongs a duty; to every promise a condition. Thus this Promise given as an encouragement to diligent exertion rests on the condition

~~To every gift belongs a duty; to every promise a condition~~

III. That our time for reaping shall be

in God's "due season"! That due season is any time compatible with his holy will. It may be in this present life. Were our actions only for time, the present wd. be the scene of reward, And it often is; even on earth we are taught to expect our harvest of good deeds. The profligate, sowing to the wind, reapeth the whirlwind. The righteous is permitted to see the work of the Lord prospering in his hand. It is proper that we shd. labor expecting to see it ~~ritaisa~~ ourselves. Yet we may sow & another may reap. Our actions extend to eternity, & the far off future,

especially the judgment day must
furnish the occasion for our reward.
We there may recognise the fruits,
whose seed we had sown here.
That Hereafter will abundantly compensate
for the present. The unseen will be
seen, & we shall Know even as we are
known. The faith wh. here cd. conquer
only by a struggle, will be triumphant.
The sufferer shall see all God's glorious
plan why he suffered & toiled on earth;
his tear shall become a song;

"I thank Thee Father, for the cup,
Thou gavest me to drink,
Though from its bitter, bitter draught
My heart wd. often shrink;

But the flesh was, ah! how weak,
Though the spirit willing be,
And oft I murmured sadly
My Father, - even at Thee!" (H. M. P.).

The objects of life will be attained. The true end of every man's, & especially of a Xtian's life, will be exhibited in God's new glory, - the complete salvation of His people, - & in the condemnation of sinners. Will it not be a joyous Harvest Home for us to meet in the blood-washed throng, those whom we erst addressed as unpenitents? Will we reck of the Past? Will it compare with our eternal weight of glory? In hope of such

a reward we will patiently labor & wait. "It is good that a man sh^d both hope & quietly wait for the salvation of the Lord". (Lam. 3.26). We will await God's time. When his due season has arrived ~~the~~ harvest will come. Before that time our work w^d be incomplete, & ourselves unprepared for gathering the fruits. Why sh^d there be complaint because immediate results are not always perceptible? If duty has not been faithfully performed, we do not deserve. And even if there has been faithful diligence, is it not noble to trust confidingly the superior wisdom & far-reaching plan of a Heavenly Parent?

"Shall not the Judge of all the earth do right?" (Gen 18.25).

~~2d. The second Condition~~

2. Our reaping rests on our unfailing diligence; "we shall reap, if we faint not." To him who competes for the goal, it is defeat to hesitate; let him rest when his object is attained, — he must not weary now. No let a child of God stand still. 'Tis not enough to be God's servant now, & again demit our duties for a future assumption. A Christian once, a Christian always, in the confidence of youth, — the efficiency of manhood, & the maturity of old age; in serving God to live & die. He that faints

through fear or weariness, does not love perfectly & therefore does not deserve to reap, for "perfect love casteth out fear". (1 John. 4.18.). Resting is retrograding; relaxation often undoes former effort. Like Bunyan's Pilgrim, the nascent of the Hill Difficulty becomes doubly laborious for our having slept.

We will ~~best~~ probably fail in our duty if we seek the aid of the Divine Spirit ~~with the condition~~, if we faithfully obey the injunction not to "weary in well doing"; ~~that trust~~ intimate communion with Him, unswerving adherance to duty, every resistance to sin imparts greater strength against future temptation. Every effort gives a new zest

Yet we are weak, & we certainly will "faint", if we do not thus cling to God. We need divine assistance to help us in our every action. But "the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint; & to them that have no might He increaseth strength. Even the youths shall faint & be weary, & the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run & not be weary; & they shall walk, & not faint." (Isai. 40:28–31). When God's strength

is this at hand, "men ought always to pray & not
h faint". (Lu. 18.1). With such great duties in life,
& the time so short, we are called to
active effort. God's spirit calls us; His
church calls us; a perishing world
calls us,

"Be earnest, earnest, earnest, - mad, if thou wilt,
Do what thou dost as if the stake were heaven,
And that thy last deed ere the judgment day.
When all's done, nothing's done. There's rest above,
Below, let work be death, if work be love." (Kingsley)

It were enough that our Heavenly
Leader commands us to this mission of
love. More zealous sh^d we be, when a reward
is given. The Object & the reward are each
worth more than all our effort. Still

more earnest shd. he when he
gives us the dignity of ___ories with Him.
"For we are laborers together with God"
(1. Co. 3.9.).

SERMON PREACHED IN
BARKERSVILLE, JUNE 26,
1859

No. 9. January 1859

Toms River N.J. May 1st 1859. ) Supply.
Warsaw. N.Y. June 19th 1859. ( ) Rev. J. E. Nassau.
Lawrenceville N.J. June 26th 1859 ( ) Rev. A. Gaeman.
Mount Holly N.J. April 22nd 1860 evening ) Rev. ____ Miller.
Cranbury. N.J. May 13th 1860 (morning). Rev. J. G. Symmes.
St Georges. Del. Oct 14th 1860 ( evening ). Rev. ____ Emerson. (M.E.).

"The Relation of Love to Obedience".

I. Obedience Exhibits the Reality of Love.

(1). Mere profession not indicative of love; false profession may be,

(a) delusion,

(b) hypocrisy.

(2). Service (Obedience) the normal expression of love

(3). Love almost identical with Obedience.

II. Love Enforces the Duty of Obedience; because

(1). We have been objects of affection

(2). Obedience is distinguishing.

(3). The command is reasonable

(4). Obedience guards from error.

Remark. 1st. The indwelling Spirit assists us.

2d. To love acceptably we need the gift of faith.

3d. Obedience is connected with love to man; & love to man is an attendant on regeneration.

Written during the Senior year, as an half hour evening exercise in the Oratory; to be altered.

John 14th & 15.

"If ye love me, keep my commandments."

It belongs to us as a normal passion

Affection is ~~natural~~. Of him who has never experienced it in any of its numerous forms, we say that he is "soulless". Like an iceberg in the Gulf Stream, he can only chill what would warm him. Affection is universal. Not even the Bechuana, leaving in a desert his aged ~~parents~~ parents exposed to famine & to beasts of prey, or the Hindu mother casting her child a sacrifice into the bosom of ~~flowing~~ flowing Ganga, can be charged with utter destitution of love. Affection clings to its objects, unwilling to part

from them. Childhood seeks its dead mother, not comprehending that unac-
-customed word "death"; plays with the cold hands, & wonders why "mother" does not wake from sleep at its call.
In older years are felt "choking sighs that- press the life from out young hearts" when separation comes.
So clung the disciples to it. They knew not the meaning of the strange words he spake; when he told them He must go unto the Father, they were troubled. Their sorrow at the idea of his departure found vent in open grief. They sought to manifest their love to Jesus in their sorrow. But He showed them "a

more excellent way". He did not wish their energy consumed, & their time wasted in unavailing regrets & unmeaning tears. They had a work to do that would call for all their energy & best exhibit their love. Christ told them the Relation between Love & Obedience. "If ye love me, keep my commandments". Here is Love tested by Obedience.

I. We propose first that Obedience Exhibits the Reality of Love. II. Under this head observe that mere profession does not prove love's existence. "Not every one that saith unto me Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father

which is in Heaven". (Mat. 7.21). As long as it is true that "the heart is deceitful above all things & desperately wicked" (Jer. 17.9) & much as that we ourselves do not know our own hearts, - it is not wonderful that earth should abound with deceivers & deceived; that life should witness much of false profession.

(a) While we say that profession is not a sure criterion of feeling, false profession is not always hypocrisy, - it may be delusion. Under either case it is true that real feeling does not exist; but on the one hand there is conscious deceit, on the other there is only fatal, sad mistake.

"Many will say to me in that day,

Lord, Lord, have we not prophesied in thy name! & in thy name have cast out devils! & in thy name done many wonderful works! And then will I profess unto them, 'I never knew you, - depart from me, ye that work iniquity" (Mat. 7:22.23.). This shows it is possible that men may think they are loving & obeying Xt, & yet be mistaken. Tho' thus possible to miss the way of life, - to have a name to live, while faith & love & obedience, & other Xtian graces are dead, we are not to rush into despair. We are to learn a lesson of wholesome distrust of self. The possibility of being mistaken, or called will not prevent effort to love

& obey, nor should it prevent profession of love. Its proper effect will be to lead to humble self-examination. Since none but God can know the deceitful heart, need we say, "Search me O God, & know my heart: try me, & know my thoughts: & see if there be any wicked way in me, & lead me in the way everlasting." (Ps. 139:23,24.). A proper use of the means of grace will reveal to each individual whether there be no reality to the love he professes. If such a fact is revealed, it is sad; but it is well to be revealed that the error may be rectified.

(3) If it is sad simply to labor under a mistake, it is sadder & more culpable to

undulge hypocrisy; to profess love, while there is a consciousness of neither a desire to love nor an effort to obey. Surely true devotion to Xt needs a stronger evidence than the utterance of words & the performance of ceremonies that can be assumed by one consciously destitute of it. Christ makes a distinction between lip service, & the service of the heart & life. "This people draweth nigh unto me with their mouth, & honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men". (Mat. 15:8.9.). The commandments we must obey are Xs, not men's.

The service we should render is not to be from the lip, but from the heart, - "to out out of it are the issues of life" (Prov. 4:23). The heart governs the life. If we give it our heart service, our life-service will accompany. The two are not properly separable.

(2). For, in the second particular we observe that love finds its normal expression in service, - almost obedience. When Peter passionately protested his affection, "Lord, thou knowest that I love thee", Jesus said unto him, "Feed my lambs" (John 21.15). When the manifested glory of it turned it bitter hatred, Saul to earnest love, the immediate impulse was to ask "Lord,

what wilt thou have me to do? (1 Sam. 9:6).
Because the young ruler did not love,
he was unwilling to obey Xt's command to
part with his earthly goods & follow him.
(Lu. 18:22). Obedience may be the
result of various emotions, but of love
only is it an impulse. It may be caused
by fear. The fainting slave through fear
of the lash will toil on at his allotted
task; but there is no love there.
Selfishness may cause obedience. A
command that is perhaps detestably obnoxious
could be obeyed, if there were self-
aggrandizement to be attained. But
love, though it may sometimes be merely
the cause of a discharge of duty, is the

only feeling, to which obedience is ever willing.
it manifests, not causes obedience.
Dutiful childhood performs its parents
wish, not that it may escape punish-
ment consequent to disobedience, - nor only
that it may be praised for well-doing, -
but because it is affectionate. Its
affection regards that parental happiness
is involved in filial obedience. Willing
as the wings settle on the desired mark;
willing hands fashion the prescribed task;
willing tongue, heart, mind, run a
race of exchange known species, however small
that species may be. Friendship
performs for a friend a desired act, or
makes a service, - for service is constructive

obedience; the affection which labors to
invent deeds that will gratify, will not
cease to prepare a hidden action.
David & Jonathan, seeking each other's interest;
Orestes & Pylades, contesting which should
give to the other his life. Jesus, in
the service they sought to render, not
a hard duty, but only a mode of exhibi
ting love.
Among their
earthly, a true, earnest, undivided love
knows no law, this side of God, higher
than the will of its object. No service is
too difficult, too much can not be done.
It will not express affection, they are
false, it seeks the stronger, tenderer strain
-ing of others.) Affection is a plant.

Look for the fruit, because such is their natural development, - the world not be plants of their kind, if they did not. And budding love blossoms into obedience, bearing the fruits of righteousness. If the blossom is imperfect, if the fruit fail, - a worm is at the root; "sin lieth at the door" (Gen. 4.7.)

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know

them" (Mat. 7:16–20).

(3). So intimate is the relation of love & obedience that they become almost one. Therefore observe that love is obedience. "Love is the fulfilling of the law" (Rom. 13:10). Jesus said unto the lawyer, "Thou shalt love the Lord thy God, with all thy heart, & with all thy soul, & with all thy mind. This is the first & great commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself". On these two commandments hang all the law & the prophets" (Mat. 22:37-40). Obedience to these commands implied a performance of all other duties related to them.

Love, as a duty,

is inclusive, it comprehends others.
It is the web of the loom of life, in
which are woven the interlaced threads
of truth & obedience. Neither part is
perfect without the other, - either alone
is useless. Indeed, we can not recognise
them when separate; we then call
them by other names.
He, in whose heart, the gospel truth, abideth
will not be without the other gifts of
the spirit. & the highest duty it will
not be unattended by others, to evidence
it. It is proclaimed by it as "the
greatest", & this is echoed by Paul.
Love is the greatest, if she be the
Queen of Graces, how is her royalty

evinced if there be no attendant about her. If we say we love God, these very words acknowledge obedience to the one great command. "Then shall we fail to do also those things which it includes." For this is the love of God, that we keep his commandments" (1 John 5:3).

II. We propose second that you Enforces the Duty of Obedience. We have presented our love to the test of obedience, & have discovered its reality. We are satisfied that it exists. We have proved it, as we do Caught to prove faith, by our works. Now if love exists, let it rule. Its subjects never rebel, but

Men may be forgetful; therefore let it remind them of their duty.

Our affection for it enforces our obedience, because, W. we have been objects of his affection" I love the Lord, because he hath heard my voice & my supplications" (Ps. 116.1). "Herein is love, not that we loved God, but that he loved us, & sent his Son to be the propitiation for our sins." (1 John 4.10)

We are grateful for favors received; We may even convert our enmity to friendship; & we seek to return the favor, to relieve ourselves of the sense of obligation, - & by some service manifest our appreciation of the kindness shown us. In just such a position do we stand

in regard to Xt. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Xt." (Eph. 2:4,5) "& that were sometime alienated & enemies in mind by wicked works, yet now hath he reconciled." (Col. 1:21). & that, we "who were far off are made nigh by the blood of Xt." (Eph. 2:13). Therefore will we say to him "because thy loving kindness is better than life, my lips shall praise thee." (Ps 63:3). Our lips shall praise, - our actions shall obey, - & our whole lives be a service.

We admire the devotion of Damon & Pythias, each earnest to die for the other; but they

we friends; it died while in our yet
enemies. His fact, with the fact of His
living - do distinctly make obedience a
duty. How infinite our obli-
gation! And this sense of obligation is increased
by the daily love of which we are
object. Isaiah says "I will mention the
loving kindness of the Lord, & the praises
of the Lord, according to all that the
Lord hath bestowed on us, & the great
goodness toward the house of Israel,
which he hath bestowed on them accord-
ing to his mercies, & according to the
multitude of his loving kindnesses" Isai. 63.7.
The heaped up mercies excite our
love to greater manifestation of itself;

to increased diligence in the discharge of
duty, — to more implicit obedience.
The obligation presses heavily, if not
that I would desist myself from it, for
it is pleasant to love, but that I
may in some way exhibit an
adequate return. O! it is great that
we should have "the glorious liberty of
the children of God" (Rom. 8:21.), that we
should be permitted to call Jesus Christ
our my Friend & Elder Brother! Surely
I may not dare presume on this
liberty, may only stand at a distance,
& in humble admiration present the
service of the heart! No, we may dare,
for it is not presumption, for we are

himself, read in his calm heart.
Then, when will this height love cease to
grow higher? when will this deep obli-
gation become no deeper? Neither will
cease. We can only love & adore & obey; &
when obedience falters in the effort, re-
newed penitence & love supplied increment-
ing power to it, will strengthen it.

(2) We calls it the performance of love, because, secondly, obedience is distinguishing. This is the badge that marks the mind, that distinguishes them from the unlovers. "If ye are my friends, ye do whatsoever I command you" (v. 14). "If ye continue in my word, then are ye my disciples indeed" (v. 31).

Flee separates the two classes into which all the world is divided, & puts a clear mound of difference, - a certain indication of membership of the Kingdom. Other rules of Christly may be readily violated, but obedience marks true discipleship; very deep must be the hypocrisy that is able in every respect to imitate it. If it is our rule, let us urge it. Christians must "let their light shine before men that men may, as they did of Peter & John, take knowledge of them that they had been with Jesus" Acts 4:13. If it were possible to love, & yet not obey, how would men know, our retaining any apostle

ri ti! Then we stand, & all intends
& purposes identified with the enemies;
& our actions would be like theirs, &
as certain & we could be with the enemies
The mark must be the obedience which
is nearly indistinguishable
from that & the children & unbelief!
& so he must be the love that will
not enforce obedience! How unworthy
the name & "children of God", those who
joined by outward acts might be
mistaken for His enemies! "I beseech
you live & walk worthy & the vocation
wherewith ye are called" (Eph. 4:1). Why should
we be reconciled partaken with evil doers.
& even sometimes darkness, but we

are ye light in the Lord: walk as
children of light; proving what is
acceptable unto the Lord. And have no
fellowship with the unfruitful works of
darkness, but rather reprove them." (Eph. 5:7-11).

When Christ has your will, - &
obedience is forgotten, - & the sins
separating His friends & enemies are
obliterated, how his wounded side gapes
afresh, - how his torn hands & pierced
head, - how the kind marks of the
scourge grieve, how the thorns wound!

Christ is so much rejected &
his enemies to be also wounded in the
house of his friends (Zech. 13:6), before not
His bitterness to his cup. Gethsemane, was

(3) We are invited to duty, because, in the third place, God's commands are reasonable. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1) "His commandments are not grievous" (1 John 5:3). "My yoke is easy & my burden is light." (Mat. 11:30). Jesus does not command as an arbitrary ruler. There are no difficult injunctions, aimed to the sake of exhibiting authority; no rigid restrictions unduly binding the conscience; but are only alliances of a divine benevolent power for our best interests, & an omniscient mind, knowing better than

we are weak & weaknessed.

We are not slaves, watched by a hard task-master, & driven as cattle in dumb sullen silence, or are we. Yet, if you choose, apply the term "slave", - we are emancipated slaves. We were in bondage under Satan, & we never knew what liberty was until Xt purchased us with his own blood, & set us free. Endeavouring to escape from the mazes of sin, we followed as our North Star the Star of Bethlehem; & now we rejoice to be called Xts slaves. Whatever he touches with his midas touch, he covers not with base gold, but with glory. To bear his Cross is honour; to be his Slave is honour.

Such a union is profit we lose nothing, we gain everything. What can be more reasonable than this, - what can better recommend itself to our hearty acquiescence?

(4) Obedience guards from error; - it is a universal safe principle in action. Jesus said, "If any man will do the will of him that sent me, he shall know the doctrine whether it be of God" Jno. 7.17. When a general issues orders to his army, he expects immediate & full obedience, none may choose for themselves. Otherwise there could be no harmony in plan, no accomplishment of the great & well laid plans, & in the head & the guiding soldier sees summary

punishment. In the great army, a failure is often followed by chastisement as certain, but not always as prompt as in a court-martial. But the disorder, disarrangement appear at once. The offending individual has committed one error by disobeying, & now that the call has been broken down, other errors crop in.

Unflinching discharge of duty, & implicit obedience is the only safe rule. "The path of duty is the path of safety."

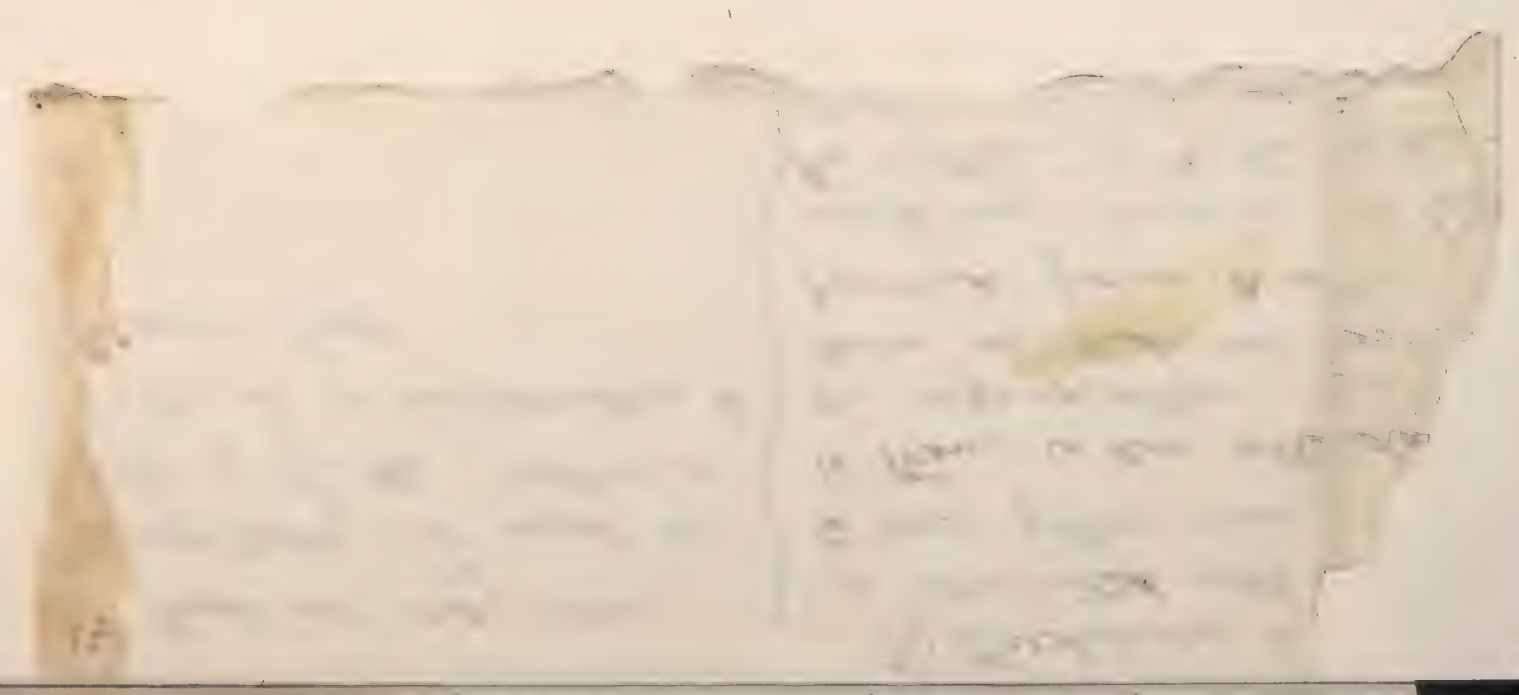
The watchful loving student Klein is guarded from not only errors in conduct, but also from errors in belief. Many Doctrines shall arise, speaking with big words, & misleading many, but

he can, as far as to discern a God than he does, searches the scriptures & ascertains the divine will, & then compares he it, has he given us that he shall be taught, — he shall be led in the way of all truth (John 16.)

Remark 1st But we must search ourselves on it, "Jesus he who loved us, "he is known on-ist spectacles glass, — "he is in him that manifests & unveils excellence, & on him we must depend. I find a stronger Power in which I rest, it is hidden to every, but are not left to our own unassisted efforts, & must, in the same path that he offers his assistance to us, as "and I will pray the Father, & he shall give you another Comforter that

(2) That we may love acceptably, we need the gift of faith. "without faith it is impossible to please God".

(3) Obedience to is connected with to our fellow men, & to them is an attenda on regeneration. "Hea know we that we have passed from death unto life, because we love the brethren", & "by this we know that we love the children



He may abide with you for ever" (1 John. 14.16).
The Incarnate Jesus could not be omnipresent
with each disciple; it was therefore expedient
that he go away, & the Paraclete come &
abide in each heart. The Master remark
then simply suggest 3 final truths
as the first of three concluding observations,
but this indwelling Spirit will assist
us in performing the duties suggested by this.
"The Spirit also helpeth our infirmities."
(Rom. 8. 26).

Medical Exercise read & sustained in the Presbytery of New Brunswick, Feb. 1. 1859.

R. H. Nassau.

EXERCISE FOR LICENSURE BY THE

PRESBYTERY OF NEW BRUNSWICK,

FEBRUARY 1, 1859

Luke 18:1-8

1 Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ
δεῖν πάντοτε προσεύχεσθαι καὶ μὴ ἐκκακεῖν,
2 λέγων· κριτής τις ἦν ἔν τινι πόλει τὸν
θεὸν μὴ φοβούμενος καὶ ἄνθρωπον μὴ
3 ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ,
καὶ ἤρχετο πρὸς αὐτὸν λέγουσα ἐκδίκησόν
4 με ἀπὸ τοῦ ἀντιδίκου μου. καὶ οὐκ
ἤθελησεν ἐπὶ χρόνον. μετὰ δὲ ταῦτα
εἶπεν ἐν ἑαυτῷ· εἰ καὶ τὸν θεὸν οὐ
φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι,
5 διά γε τὸ παρέχειν μοι κόπον τὴν χήραν
ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς
6 τέλος ἐρχομένη ὑπωπιάζῃ με. εἶπε δὲ
ὁ κύριος· ἀκούσατε, τί ὁ κριτὴς τῆς

(7) ἀδικίας λέγει. Ὁ δὲ θεὸς οὐ μὴ ποιήσει
τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ, τῶν
βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός,
(8) καὶ μακροθυμῶν ἐπ' αὐτοῖς; Λέγω ὑμῖν,
ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν
τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου
ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς
γῆς;

The Parable of the Unjust Judge
& the Widow (1) Inculcating the Necessity, -
(2) Illustrating the Power (3) & Urging the Duty
of Importunate Prayer.

In the early part of the month Nisan A.M.
of the year A.D. 29, Jesus was journeying in
Perea. Only a few weeks were to elapse before
His Passion, & knowing that the time
was short, his mission became more
laborious, - his addresses more frequent.
His remarks recorded in the preceding
chapter were addressed to all classes,
but some of his words bore particularly on
his disciples. He had spoken of his
"coming"; of the dangers arising so
suddenly that the dweller on the house-top,
& the laborer in the field would need
to seek instant flight; of distractions

that would suddenly cut down at men's side their companions of peaceful rest & daily labor (Lu. 17: 31-36). To sustain them under such sharp trials they would need strong faith. To keep their faith in lively exercise they would need to cherish a spirit of constant devotion. Therefore "he spake a parable unto them to this end that men ought always & not to faint."

Verse. 1 is an Introduction announcing the object of the Parable. In the explanation of other words of Jesus there might be a diversity of opinion as to their general import, but here the theme is mentioned by it. Constant Prayer is presented, not so much as a duty, but as

an absolute necessity, arising out of the circumstances in which we are placed.

δεῖν :- The impersonal verb, of which δεῖν is an infinitive, is used to express (a) that to which merely one's inclination prompts (Luc. 19.5). (b) that which is essentially right, or prescribed legally (Mat. 18.33). (c) that which is required by circumstances, or as an official duty. (Mat. 16, 21). In this last sense it is here used. The italicized words of our English Bible "to this end" might properly be presented as a translation & not as an interpolation, for they are really implied, if not expressed, by the word πρὸς τὸ, "with reference to the necessity of always praying &c. πάντοτε, "always",

Constant prayerfulness is elsewhere also presented as a Duty & Necessity. (Lu. 21. 36). (Rom. 12, 12.). (Eph. 6. 18.). (Col. 4. 2.). In (1. Thess. 5. 17.), we are told to "pray without ceasing". How can we "pray always". This is readily explicable when we look at the true nature of prayer; it is the outgoing of the heart to God. Clement Alexandrinus defined it, "conversing with God". Augustin calls it, "longing after the Sabbath of God". Origen said Christian life was "one great connected prayer". Matthew Henry says it is "the golden thread of the rule of Christian life". The essence of Prayer therefore being found in the state of the heart, it is literally possible always to pray. Of course as to the exhortation

to a continuous prayerful state of mind is not inconsistent with the duty of having special stated times for such devotion. Christ's life, eminently a unit of prayer, presents several particular stated services.

ἐκκακεῖν, "to faint", - "to flag" as does a tired soldier, "to languish" by being overcome. The word occurs frequently in Paul's epistles. (2. Cor. 4.1.). (2. Thess. 3.13.). (Eph. 3.13.), but this is the only case of its occurrence in the gospels. Because God knows we are liable to temptation, we are urged to resist the weakening influence of indifference; we are urged not to be weary in well doing since in due season we shall reap if we faint not. (Gal. 6.9.). Thus will we exhibit "the earnest power of importunate

prayer".

.1.

With this Introduction, it proceeds to illustrate with the Parable, which may be divided into two Sections, the first, extending from the 2d verse to the 1st clause of the 4th verse, - the remainder, constituting the second Section, represents the Greatness of our Necessity - presented as a Motive to Prayer.

1st Section. verse. 2. This necessity is illustrated in ver. 2 as arising from, first, the absence of external earthly relief. "There was in a city - a Judge which feared not God, nor regarded man". Here the natural external means of assistance have become perverted. κριτής τις, "a Judge". "a certain judge" ;- the indefinite

pronoun τις does not appear in the translation; its force consists in making the accompanying substantive general. A judge is mentioned, whose special office it was to explain & enforce the laws for the suppression of crime, & the defence of innocence.

τινι πόλει :- ἀ city, "a certain city."

Here again τις appears, in its dative case, added to a substantive whose designation is undetermined.

μὴ φοβούμενος καὶ μὴ ἐντρεπόμενος "feared not God nor regarded man". The character of the judge is described as being, in the lowest degree, wicked. He had cast away all fear of God from before his eyes. The divine law had been explicit - as to his duty - as a judge (Exod. 23:6-9).

(Levit. 19.15.). ( Deut. 1.16.17.). ( 2. Chron. 19.6.7.). But not only was he destitute of the highest motive, fear of God, - not even the great lower one, regard to the opinion of his fellow-men, - found a place with him. When men cease acting h- fear God, it is not long until they become regardless of the welfare & respect of man. Thus lost was he h- justice! How helpless was any applicant when his means of relief was so corrupt! Observe that the fear of God, as a qualification for civil rulers is here indirectly set forth.

As it runs a parallel of Jesus man with himself, some have been puzzled that a God should be represented by an infamous creature, & therefore they try to

explain away the ἀδικία of the latter. But this destroys the force of the Parable, — it is not one of resemblance, but of difference. The argument is, — if by any means an applicant could receive aid from such a judge, how much more shall "the Judge of all the earth" do rightly.

2ª. Verse 3. The second cause from which our necessity arises is seen in our personal helplessness. χήρα, "a widow". The applicant was perfectly helpless of herself. Poor, — she was unable (even had she been willing to resort to such a means) to obtain redress even by a pecuniary bribe. A defenceless widow, — there is none to take her part. Ancient & modern writers speak of oriental widowhood as

particular desolate ~~destitute~~, The Bible speaks
specially in its behalf. (Exod. 22.22.) (Deut. 24.17.).
(Jer. 22.3.). (Mal. 3.5.). Augustine compares the
persecuted Ch to a widowed Bride.
Ἐκδίκησόν, "avenge". "to deliver by administering
justice. Συνάκ, "vindicate me against &c"
She did not ask for vengeance, but for
justice. From its etymology, ἐκ and δίκη,
this word expresses exhibition of justice. Instead
of its construction with the dative of the person
& accusative of ~~the dative of the person & the accusative~~ the thing, it is here joined
with the person in the accusative, & the
genitive of the ultimate object governed
by ἀπό

3d. A third
particular showing the necessity of prayer, &c.

the evil inflicted on us is introduced by the word ἀντιδίκου, "adversary", "one opposed in law". Not merely one on the opposite side of a legal question, who may possibly have justice with him, but an enemy who is abusing law for purposes of oppression. Satan is our ἀντίδικος, διάβολος, our "adversary", "accuser" (1.Pet. 5.8.). He, too, a personality, & not a mere idea; a dependent, subordinate, & yet powerful agent, in the ultimate cause! Against him we importunately cry, "avenge us of our adversary"; "lead us not into temptation, but deliver us from the Evil One" (Mark 13.19.). (Eph. 6.16.). (2.Thess. 3.3.).

4th. Verse 4. introduces a 4th particular by which

our Necessity — is represented. viz. the delay of relief. οὐκ ἤθέλησεν ἐπὶ χρόνον. "for he would not for a while", "he was not willing for some time". χρόνος, when alone never suggests the idea of definite duration, but simply time in its abstract form, this is also its idea, when preceded by ἐπί. Joined with other prepositions, it becomes more specific. Observe the iniquity of the Judge in delaying to perform what was his special duty.

11

The Scope of the second Section of the Parable is the Ultimate Success with God in Prayer as to relief for Importunity —, illustrated by the final relief afforded by the judge.

ἐν ἑαυτῷ, "within himself". A new start-

occurs to him, but to which he does not at once give vocal expression, so careless is he of relieving the widows anxiety.

She prefaces his determination to revenge by a statement of his reason for so doing. Negatively, it was not a sense of justice, εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον οὐκ ἐντρέπομαι "though I fear not God nor regard man". The particle εἰ may be used alone or with other particles. With καὶ it is used (a) before a subjunctive. (b) before an hypothetical proposition (c) before a proposition affirming a certainty. In this sense, used here, the judge does not scruple to admit, - he even boasts, that he is careless of God or man.

Verse 5. The true reason is positively stated, - it was regard for his own ease, - desire to be rid of the widow's annoying importunity.

διά γε τό παρέχειν μοι κόπον τὴν χήραν ταύτην

"because this widow troubleth me", "because she is for a trouble (or present trouble) to me".

παρέχειν primarily means "to have" a "hold near" "to hold out to", "to present", then "to be the cause of". With κόπον, "to cause trouble". Men may have praised his seeming act of justice, but they did not know that the mean motive of the love of ease was the only impulse.

ὑπωπιάζῃ με. This expression is quite a strong one. It is more than "lest by her continual coming she weary me", "lest, that she may not be always coming & troubling

me", "that she may not bruise me by ever coming". It is derived from ὑπώπιον, which, compounded of ὑπο and ὤψ, means properly, "the part of the face under the eye", but usually "a blow on the face causing a black-eye". Beza's translation makes it correspond to the word obtundo. It is spoken (a) as in this passage, of entreaties. (b) (1. Cor. 9. 27.) spoken of severity to the body. The simile is derived from a boxer's blinding blows beneath the eye. Some MSS. read ὑποπιάζῃ or ὑποπιέζῃ, "to press". This is probably an error of transcribers, who may have thought the other word too strong to express any influence the widow might have. But ὑπωπιάζῃ is not unnatural, & presents in a strong light

the greatness of the importunity that could so weary this man & extort from him help.

Verse 6. He now makes his application, ἀκούσατε "hear";- Attention is drawn to the last words of the Judge, who is called κριτὴς τῆς ἀδικίας, "a Judge of Injustice". By the emphatic ἀδικίας infamous distinction is accorded to him, & a contrast is intended to be presented to God.

Verse 7. In the 7th verse this contrast is made, & several grounds are mentioned for certainty expecting a successful issue to our importunities.

1st. God's just character as contrasted with the unjust judge. Θεός. The argument is,- if a wicked man will answer entreaties merely

to rid himself of vexation, will not a good just, holy God answer our petitions?

ποιήσει τὴν ἐκδίκησιν - "avenge", "make a vindication". This may refer especially to the disciples, who, after His departure, might be so persecuted as to seem left of God. They are assured that God will hear. Or it may refer generally to the Church when few in numbers, weak like the widow, & feeble.

2ª. A second ground for the expectation of success with God, is that His elective will has made us objects of mercy.

τῶν ἐκλεκτῶν αὐτοῦ, "his own elect".

Literally the Elect are those who are chosen out from the midst of sinners. All men being sinners, some were sovereignly chosen as

vessels of mercy, while others were left to the
operation of the punishment they already
~~merited destroyed~~. They elect are the people of God, - He
loves them & feels a tender interest in them. (Dan. 12.1,
(1. Thess. 1.4.). (Col. 3.12.). (1. Pet. 1.2.) (Eph. 1.4.). (Eph. 1.18,
3.d The real ground of the ἐκλεκτοὶ receiving an
& ἐκδίκησις is not their importunate prayer
but the fact of their being elect. Nevertheless, if
they are really elect, they are steadfast believers
& will not cease. Therefore earnest prayer is
mentioned as a third reason for expecting success.
βοῶντων, "crying by day & by night". "crying" is
not sufficiently strong. The word really means
"roaring". Tertullian translates it by mugire "to
low as cattle". (Gen. 4.10.). (Jam. 5.4). Travellers
"to cry mightily" (Jot. 2.12) (Jon. 3.8.), (Act 22.
speak of oriental applicants for help of any kind

"howling & throwing" dust" in the air around the houses or persons of those they importuned.

ἡμέρας καὶ νυκτός. "day and night". — "constantly". The phrase corresponds with the πάντοτε of the first verse.

4: In the fourth place, answers to our prayers are to be expected though there may be delay. μακροθυμῶν - "bear long". There is quite a variety of opinion in regard to this word.

1) The first refers αὐτοῖς to the oppressors. Then the word is used in its strict etymological sense expressing longanimity (μακρος, longus. θυμος, animus). "Shall not God avenge his elect, though he bear long with their oppressors" To this meaning it is objected that μακροθυμεῖν does not necessarily carry the idea of vengeance.

Besides this, it had just been speaking of his elect, & he could not in the same breath mention the wicked. (2) The second refers αὐτοῖς to both the oppressor & the oppressed. This is the opinion of Bengel & Grotius. The latter says μακροθυμεῖν "is expressive of a delay, which as it is beneficial to the debtor, so is it grievous to him who suffers wrong."

(3) The third view refers αὐτοῖς to the elect. (a) Olshausen says the word refers to men's sins, & that as "the elect belong to sinful humanity, God's delay is intentional & designed for their purification". (b) Calvin, Lavater & others think that the long-suffering of God mentioned that he "is not annoyed by the continual prayers of his elect, as the judge in question was

by the prayers of the widow". This does not suit the general scope of the Parable.

(c) Generally, it is understood as expressing simply delay, — that God does not at once grant our prayers, — yet he will grant them in his own time & way. This is enforced by the Syriac. & (2 Pet. 3:8.9.15.).

Verse. 8. There may seem to be delay, yet it makes a distinct promise.

5." This promise is a fifth reason for expecting success. ἐν τάχει "speedily", not "suddenly" but "soon". This is placed in contrast with μακροθυμῶν. His assistance is seasonable; it can not come sooner than it does, it will not come later than it ought. The Sisters at Bethany (John 11.21). the Disciples on the Sea in the fourth watch (Mat 14.25

the Syrophenician woman (Mark 7. 26) were taught this lesson.

πλὴν. "nevertheless". It means to say that there is no doubt about his being faithful to his promises, "but" he suggests a possible doubt in regard to the perfect faithfulness of his followers

ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν. "when the Son of man cometh". We know not when this may be. Even if it refer more particularly to the great second coming, yet it is true that every interposition of God for the assistance of oppressed individuals of his Ch. is a "coming".

πίστιν. "faith", not the faith which is sometimes used to denote the whole of religion, but a faith, a belief of the truths he had just been inculcating, — a firm implicit trust that God will help. Christ's words

seem to imply a negative answer.
Not that his mediatorial work shall have
failed or that there will be at his coming
an utter absence of faith, but that through
the fierce persecutions to which his people
will be exposed, the faith & love of many
will wax cold, & that he will hardly find
on the earth that faith which hopes against
hope, & believes that light will break forth
even when the darkness is thickest, & believing
this continues to pray. "For the elects sake"
lest their faith also should fail & so no flesh should be saved,
those days shall be shortened" (Mat. 24.22.).

Coinco. Aber

Evangasimba, Oct 5th 1861. afternoon; Rev. J. L Macke.

Warsaw, N.Y. Feb. 1st 1874 morning; Rev J. E. Nassau D.D.

Stockton, N.J. Feb. 15. 1874. morning; Rev. W. Swan

1861

Matûu, Kapita ĭtanu, vĕrsi lo͡ŭambi, "Mbâtâ na ba bebumulema bia Kĕngĕngĕ; 'Kabojana ba Ka yĕnĕnd[e] Anyambĕ."

Mat. 5:8. "Blessed are the pure in heart; for they shall see God."

When Jacob the son of Isaac, whom also Jehovah called Israel, was about to die, he rose in his bed & leaning on the top of his staff, & calling his twelve sons around him, uttered a blessing for each of them. When also Moses the man of God was soon to depart to die on mount Nebo, he addressed the twelve tribes of Israel, blessed them, & told them what should happen to them in the future.

~~But~~ these blessings of Jacob & Moses were their last gift & spoken only for the tribes of the Jews. But Christ at the very beginning of his ministry, sitting on a mountain with his disciples about him, gave blessings not only for them & the multitude of people who had gathered around him, but also for all persons who have lived since the time when he was on the earth, & who shall yet be born on it. His gifts are not restricted to times or to nations. He says, "Blessed are the pure in heart; for they shall see God." Let us consider this text in two

parts; I, the Statement of a fact, viz, that "the pure in heart" are "blessed". II, the Reason, for that "they shall see God." Here a certain class of persons are said to be happy or blessed; if so be that we may find ourselves included in that class, & thus become heirs to the blessings pronounced, let us inquire who they are that are called "pure in heart." Since our Savior has attached to them a special favor, it is great & glorious, worthy to be sought after with even greater earnestness than we exercise in looking for

the more ordinary gifts of God.

11th

In the language of the Bible & in our own common mode of speech, the "heart" is regarded as the seat of the affections; so that a purity or holiness of heart toward God is spoken of in opposition to a mere correctness of outward life. It is possible to live so that life shall not be marked by known sin, that conduct shall be free from open transgression, & yet the heart not be right with God. True indeed, if the heart be wicked, our actions before others will naturally be so also;

but it is possible for it to be exceedingly bad, while yet open conduct is correct. So that a man may deceive not only others but even himself also. Open wilful transgression is bad enough, we grieve over it, - God the Father grieves over it, Jesus the Son the Holy Spirit grieves over it - grieves over it, - Christians grieve over it, but hypocrisy is a great deal worse. Far worse it is to make a pretence of good while yet evil is cherished in the heart. On those who do so is laid the curse spoken against hypocrites. Though our kind Savior Jesus was so merciful that he constantly saved the lives of people by healing

their sicknesses, yet even He said "Wo, wo, unto you Scribes & Pharisees, hypocrites." They were men who had a knowledge of the law of God, - who in the places of worship held possession of the books in which the commandments were written, & whose duty it was to explain them to all the people. This, with a fair show of righteousness they did, but secretly they did not obey the precepts of the law. In public places, even on the streets they made long prayers, while they did not love the God to whom they prayed. Before men they gave alms to the poor, that they might be honored of

their kindness, but secretly they robbed widows & orphans. Hypocrites such as these are not blessed, nor shall they see God. (2) Besides these who know in their own hearts that they are false to God, there are other persons who think it sufficient if both, publicly & privately they act in a moral & honest manner, without having a real love to Christ. They think their souls are safe, if, in transactions with other men they deal justly & do not defraud; if they refrain from work on the Sabbath day; or if they are not guilty of the actual transgression of any other

of the ten commandments. All this is very well & good, but it is not sufficient; together with good actions must be connected right thoughts, right motives, right purposes.

"God is a Spirit; & they who worship Him must worship Him in spirit & in truth." His conduct however good, if not accompanied by proper motives, will give us a ~~right~~ claim on the blessings of Christ & enable us even to please God. Such outward propriety may indeed appear well, but it will not stand the test when we are asked the searching question

that was put by Christ to Peter, "Simon son of Jonas, lovest thou me?" "Lovest thou me?" "Lovest thou me?" You could make a very good-looking house of light split bamboo, & adorn it with much ornament on the outside, so that people passing by should stop to look, & say, "Yes, yes; it is good, it is good;" but if it had no stout posts & timbers to hold up the walls on the inside, it would fall to pieces when the wind blew strongly. It is well to adorn the house & make it look beautiful, but its beauty will not

preserve it unless there be strong supports inside & it is necessary that our outward actions be correct, but this will not save our souls, if there be within us no firm love to God.

2d. In order therefore to have ourselves numbered in the class of people whom Christ says are "blessed", & thus be so happy as to see God, we must seek to have our affections & religious feelings pure & holy as Jehovah is pure.

holy. In the Bible God says this, "Ye be therefore holy for I am holy." True, indeed, we have sinful hearts, & always while we live on this

earth they will be sinful, but we can strive to less sinful than we are, - we can endeavor to be better, & be more like Christ than we now are

If we do not so strive, of course we can not expect success; but if we do seek, we shall find, - if we do knock, it shall be opened to us.

We can not be permitted to see God until we become like Him, & we become like him only by having our hearts purified. He is of purer eyes than to look upon sin with allowance. Upon his holy character there is no shadow of a spot, for God is light, & in Him is no darkness at

all." So exalted is He that even the holy angels are not so regarded by Him, "He chargeth even His angels with folly." If so great is the purity of His character, & so much depends on our becoming like it, how careful & prayerful should we be! We are bidden, "Keep thy heart with all diligence, for out of it are the issues of life."; that is, from the heart proceed the motives that govern the actions of our lives, & if it be not pure, our lives, (unless we be hypocrites) will not be pure. How can the water of a stream be good & healthful if there is constantly flowing

from the spring that supplies that stream only poison? Or, if you put a poisonous medicine into a fountain, will not those who drink from it be injured? How necessary then that our hearts be right with God! He can not be deceived, though man may be. When we profess to love Christ & therefore to be called Christians, let us really & truly love him. In all our conduct with our fellow-men, let us act from right motives, & according to the law, to love our neighbor as ourselves; lest we be like some trees that stand well covered with leaves, but which when cut

down, showing themselves dead & rotten at the heart=
-wood inside. If we do so act with true=
-heartedness, we shall find it true in our case
that the pure in heart are blessed.

II. The Reason that they are so is that they "shall
see God," - shall be in ~~close~~ near communion with
Him. 1st We do not here see God. To see
Him is the highest blessing for which we could
possibly ask. Indeed it is too great a favor
in this world; for when the Lord is about to bestow
it on any one, he takes that person away from
the earth to heaven. It is our misfortune as sin=

-lost beings that we can not see God. Adam once walked with Him in the garden of Eden, but when he sinned he was cut off from that privilege; & we too by the fall have lost communion with Him, so that as long as we are out of Christ, we are "under His wrath & curse". And even when we have exercised faith on Christ, we are not yet admitted to Gods visible presence; we see Him only by faith; & that faith is often dim or dark, so that at times we almost lose sight of Him at all. He being a Spirit, we can not see Him with our bodily eyes; & as long as our souls are held

in these bodies neither can He be seen fully & perfectly by our spiritual eyes. 2d Yet, though cut off as yet here from a sight of Him, we are permitted to obtain even here, through the ordinances of religion, some glimpse of His glory, & anticipating our Heaven below, enjoy beforehand somewhat of the pleasure kept in store for us in the time when we shall see Him in the world above. To support our faith & draw us near to Him, He has given us means by which we may obtain a knowledge of His character. We see some of His signs in the world around us; - in the spreading night sea, - in the stars that

rules by day & in the moon & stars that rule by night, - & in the earth abundantly bringing forth provision for our daily wants. All these show God's great power & great goodness, & are designed to lead us to Him. (2) But it is only in the Bible that we find God not only a Creator & Preserver but also a Saviour. It tells us the story of Jesus; & we find that in Him, He is a God of Love, & our hearts are invited to love Him because He first loved us. It tells us that He is a holy God, then our hearts are urged to become holy also, in order that we may be like Him. It shows us how we may escape sin;

& then it calls on us to flee from sin that we may reach Heaven. God's Holy Spirit comes to us by means of the Bible; when we read it with prayer & seriousness, he comes to our heart, & by the eye of faith we see Him there. (3). More certainly God's Spirit comes to us in the ordinance which we celebrate to-morrow. We call it "The Lord's Supper", because it was the last meal that Christ ate with His disciples; or "The Communion", because all who have believed on Christ as the way of escape from sin meet thus in friendly Christian intercourse; but chiefly, & is this sacred ordinance a "Communion", because by it, Christ,

whose wounded body the broken bread & poured out
wine represent, is specially present, - God the Father is
specially present, God the Holy Spirit is specially present,
we meet with them, by the strong eye of faith see
them, & they converse with us. It is a delightful &
a solemn thing thus to meet with Christ! He is no
longer present on earth with the body such as ours,
which He had when once here, nor is He in the
bread & wine; they are only bread & wine. but by those
simple elements He chooses to represent his death
& sinners, & by the sacred ordinance He chooses
to meet with all those who are pure in heart.

As we sit at the Table of the Lord we shall not
do
see Him with these mortal eyes, but we know that
He will be with us, will be in the house, at our
side, & in our hearts, if those hearts be right, be
pure, be clean for Him to come in. Though these
eyes can not see Him, yet faith may perceive, &
feel & lay hold on Him. In the language of prayer
we can tell Him that we are sinful before Him; & can
hear His answer that He died for sinners. We can
tell Him that we are weak, & fall into temptation; &
can hear Him answer that He also being tempted &
having resisted temptation, is strong & will give us

Strength comes now from absence of temptation, before. Comparing it. 2 Cor. 12. 9. to suffer and be strong

strength. As we hear Him tell us that He loves us, we can reply, "Thou knowest all things, Thou knowest that I love Thee." :- "Lord, I believe, help Thou mine unbelief!" 3d Though we do thus obtain a sight of God in the works of nature, & more perfect in the ordinances of grace, yet most fully shall we see Him in His mansion of glory in Heaven. And this is probably what Christ meant when He said that the pure in heart should "see God." He doubtless intended to assure all such that they at last should be so happy, when this life is

ended, as to be admitted to the presence of
God. None but the pure in heart shall
see God. But none of us is perfectly so
now, & we know that no mere man is in
this life sinless. How then shall we ever
see God? Because by the grace of the Holy Spirit
we shall be sanctified & made fit for living
with Him. It has been promised to all who
seek Him sincerely that grace shall be given
"more & more to die unto sin & live unto
righteousness," until they shall be made fit
to be in Heaven. What a blessed thing it will

be if we come to ~~in Heaven~~ there! ± God

We shall then be as happy, - yes, happier, than

ever Adam was in Eden before his fall, when

he had daily communion Him: It will be

like getting back again to a home from which,

in bad conduct, our Father had sent us away.

That Father, no longer being displeased with

us, receives us again in His presence; & instead

of wandering from Him in darkness & hunger &

thirst & fear & doubt ~~of~~ in the thick dust &

wilderness, we shall sit down with Our Father's

house at home. If we would, desire thus to

sit down with

our Elder Brother, Christ, & with our Teacher, the Holy Spirit, in that Father's house, we must live so on earth as to be fit for it. If with Xt in heaven also we would sit down at Christ's Table here we must come with humble, sincere, & pure hearts. No one Let no one come to that Sacred Table who commits sin, & is not sorry or does not repent for it. Let no one come who holds in his heart wicked, evil, cruel, unkind thoughts toward his neighbor. Let no one come, who does not heartily try to obey God's commands. But let all come who feel that they are sinners

& need a Savior. Let all come who wish to love God & serve Him. Let all come who truly & prayerfully endeavor to live humble & godly lives. Let such come & meet with Christ on earth; & shall they be blessed in meeting with God in Heaven.

Coúsco, Africa

Tiangasuila, Saturday Oct. 4th 1862 Rev J. L. Mackay

Warsaw N.C. Sabbath evening Feb. 1st 1874. Rev J. E. Nassau

Stockton, N.J. Sab. evening Feb. 15th 1874. Rev Wm. Lacey

1862

1. John III. 3. "And every man that hath this hope in Him purifieth himself, even as He is pure."

To a traveler surrounded by the darkness of a stormy night and treading in a difficult pathway, the flashes of lightning that blind by their intensity are sometimes only aggravations of the darkness. But when a lamp of steady even though it be of small ray is carried before that traveler, it reveals the dangerous pitfall or stumbling block while it does not dazzle. God is gracious and merciful; merciful to give us any light at all, gracious to suit the nature of that light to

our darkened understandings. Wandering
far from Him in the wilderness we have
heard His call; some of us have listened
and have come, and been made to see.
Yet how dimly we see. For we are yet
in the wilderness; and often it is night.
We would miss our way, did He not send
in that which is as a Lamp to our feet,
I say that comes from the Heavenly City,
as the sun's ray into a dungeon.
That ray of light, the hope of seeing and
being like God, - neither on the one
hand leads to presumption by its rich-
-ness, nor leaves in fear by its tenuity,
but is just such as is needed in our
circumstances; it directs to its heavenly

source our eyes, and makes him who possesses it less unlike the God who made them. The Hope of Assimilation to God has a Sanctifying Influence; the hope of becoming like God assists in making us like to Him.

1st This it does by Expelling, by its own inherent power, lesser hopes and contrary aims. We hope for nothing that we do not desire, for hope implies desire; therefore he who hopes for likeness to God desires it. As such a wish comes by the operation of God's Holy Spirit, he who possesses it holds it in sincerity, and as a Christian, can have none greater than or equal to it. Other good

wishes, or other and even lower purposes may and do coëxist with this in a Christian's heart, and by reason of the grossness of our natures shameful deceptiveness may temporarily be paramount. But that preëminence of evil can be only temporary. The idea of a changed and Christian soul tells us of evil in allegiance: so that evil in prominence means that it position has been gained not by a struggle, and that it must inevitably resume its subjection. Feelings of two perfectly opposite moral characters can not equally coexist; we can not be possessed at the same time by a desire for holiness and a desire for sin; we can

not follow Christ and the Devil; "ye can not serve God and Mammon."

But diverse feelings, wishes and aims do exist; which shall be greatest? Can there be a doubt? how can there be a doubt? Evidently that which is in itself greater must obtain and retain the supremacy. It does so. The desire for and implanted hope of perfect holiness when we shall be made like to God, will overcome all hopes of inferior origin and of inferior tendency. The stronger will surpass the weaker.

(1). Without a conscious effort of his own, the heart of the possessor of this hope becomes purified by its very presence.

As if an angel entered a human assem-
-blage, awing boldness, silencing speech,
and quieting tumult, so this gift of God
even without a word of authority or motion
of discipline, suppresses or expels and
thus purifies the evil of the heart in
which it is placed. That which is
of the earth is earthy, and though it
often is strong, it tends to earth and
destruction, - its own destruction, - by the
side of a feeling implanted by God.
It is indeed not in the nature of evil
to diminish or grow less, but in the
presence of a greater power it must
be overcome. Tares sown
with the wheat also sprout and outgrow

the latter. The wheat is of a weaker though more valuable life than the tare, which, a rude and coarse neighbor, triumphs. Not so does this heavenly hope yield as a plant to the evil plants about it. It is of God, and must prosper. It works its root out for, turning to its own good uses the nourishment that would be perverted to evil, and with its healthy branches covering the space that would have been occupied by evil growths. As a moral principle, dwelling in a man's heart, it displaces whatever is contrary to its nature, - encourages the tendencies to goodness, - and purifying from the stains that

sin leaves wherever it has trodden, makes that heart purer, better, & more like God.

(2). We may argue that it does so, by looking not alone at the nature of the case, as seen in the superiority of the origin of the hope; but in actual experience of the operation of that hope in the hearts and lives of mankind.

Before God shines into a person's heart, worldly objects possess that heart's aims. It knows nothing spiritually of the joys of Heaven and the happiness of holiness, and does not desire to be holy. It desires, as does every human being, to be happy, but it would be so in the line of sin. Sin is sweet to it,

while the idea of holiness is held in distaste as irksome and restrictive. In all the heart of such an one, God is not. But when the Holy Spirit has entered, and the scales of darkness have fallen from the eyes, what a change! "Behold all things have become new."

Look at any sinner whom we ourselves have known; see how, instead of loving the ways of Satan, he loves God's ways. Perhaps that sinner has been among the chief of sinners; positively hating God, rejecting Christ, despising the Holy Spirit. Perhaps his delight was to vex those who strove to keep in the right way, himself finding in

the lowest forms of iniquity the pleasures of wickedness. "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. vi. 11).

What is the reason of this great change? Why does that which was, indeed, outwardly attractive no longer please, while from that which had been regarded as, without form or comeliness are drawn streams of expansive joy? Is not the man's body the same? is not his mind the same? is not the soul possessed of the same faculties? Yes! and the only difference is that through them all is

spread the enlightening, elevating, influence of a new hope;— a hope that tells love of life & a life higher than this,— that tells desire for eminence — of nearness and likeness to God.

2d. This trust on Christ,— the hope in Him that He will purify us and make us like Himself,— exerts a sanctifying influence by Inducing us to prepare for its fruition. It shows the necessity of preparation in order to meet God.

We would not rush heedlessly into His presence as a horse into a battle, nor would we meet Him unpurified.

No man hath at any time seen the

father for that no man hath at any time seen the unveiled glory of the Son. No man can see God and live. For this reason none might touch the mountain at the giving of the Law; and clouds and darkness surrounded the resting place of the Most High on that occasion as they do to mortals His habitation on the heavens. He is of purer eyes than to behold iniquity. True indeed those in whom God has begun His good work and whom He promises shall live with Him in glory, will not only ~~be~~ in this life be regarded as pure for the sake of Christ, - as washed in the blood of Jesus, - but at death will

be made actually so. But no true child of God will therefore say within himself - "because God will at the last moment sanctify me and fit me to meet Himself, I will make no care to walk circumspectly with reference to that meeting". Any heart whose language is such as this proves that it has no part nor lot in the matter: its hope is that of the hypocrite, which shall fail. The language of the heir of glory will be, "how shall I best show in my walk and conversation the esteem that I hold for the honor which my Heavenly Father has promised to put upon me." The degrading influence

of contact with evil, the smothering of holy fires by the temporary prevalence of worldly interests, and the sudden fierce and bitter uprising of passion that we had thought subdued may interrupt our efforts at this work of preparation, but when the storm of evil has past, there will again shine out the Christian's hope on Christ for the overcoming of these very sins, and for the final presentation to the Father. The necessity of purification before we can pass those pearly gates whose portals "forever bar pollution, sin and shame", is made more apparent by every manifestation of our evil nature, and we seek the more earnestly to be freed from

it, and made like unto Him who knew no sin.

3d Seeking thus we anticipate some of the joys of that longed-for sight of God. By which Anticipation also we are purified. Looking toward the wonderful future, our thoughts run beyond the present, and when permitted uninterruptedly to seek (as the ascending fire its source) divine things, all but our mortal part seems for the time transported to that life of God, we rest in His arms, - we listen to His voice, - we seem to have realised our hope. "When my grateful soul reviews
the favour of His grace,

my heart presumes it can not lose
its savor all it days.
But ere my fleeting hour is past
the flattering world employs
some tempting bait to allure my taste
and to pollute my joys."
Sin makes us, as from a beautiful
dream, to the sad truth we are yet un-
justified, but, being prisoners of hope,
must wait that blessedness, until when brought
eye to eye with God. Yet the hap-
piness, when we seemed to lie in Our
Father's hands so bright, was not lost ut-
terly; we were not taken up to mount
in a privilege, simply that we should
be taken be brought back again to

our low estate. The exercise made us better. If it is the unobstructed vision of God in His holiness that is to make us perfectly holy, if it is God pure and true in His Word that gives light to our path and food to our hungry souls, then surely the larger and more definite sight of God which this hope gives can not fail to result in purity. As children are made better by their earthly parents by some promise of reward, so are God's children. The earthly child looks to the distant promised day, fashions it in itself to fit it to be loved, in anticipation hastens Home, - and has enemy on every play,

part of the accompaniment of which is
not in the future used unbecoming.
sometimes indeed the child begins becomes
of restless and ungoverned as I may be
his unhappy. It is an abuse that
the Christian also sometimes makes of
his promised likeness to God; that is
a longing for relief from the chains
of mortality that is not tempered by
submission to God's own time.
But will used the reverse of this
hope an chief becomes a blessing.
A dispositive Heaven below, his sin and
holy life. Not our deeds about the
Almighty's throne, comes into our hearts
and like the [illegible] our beginning

to rise on the night-darkened landscape lifts thence the iniquities that stain.

1st. This Hope on Christ purifies by exciting to Exertion.

God gives us commands and threatenings and promises of good. It should be enough that He commands; for the prompt performance of any duty, it should be enough for us to hear the, "Thus saith the Lord." We will have learned, however, that there is not in man love or perfect obedience or prompt, and God knows this too; and with a consideration for our infirmities, that we might not be lost in our wanderings, He sends threatenings, appeals to fear, and promises as

incitement to hope. We are exhorted and strongly incited by promised blessings, and commanded to elevate and purify as the belief that we shall see and be like Christ.

The exertions that we are thus induced to make, greatly assist in the work of sanctification; without this hope on Christ, we could not make even the exertions we do. It purifies, not so much by its immediate result of any action, but by the influence it exerts. It causes to exertion. It is the exertion that purifies.

Purification in the spiritual life implies strength, and all those who are rightly becoming purified have strength to resist the allurements of sin; and

as we gather strength to our bodies by exercise that also our effort, so it is in our inflamed higher life.

Every successful exertion of principles, that is makes us stronger. And even if not successful, Satan discovers by our actions that faith is alive, - that hatred for his works still exists, - that we love light rather than darkness. When a little child begins to walk, when it makes its first attempts to stand and pass from point to point, many are the mishaps and mistakes before it has succeeded in standing erect, and firmly. Watch how slowly and even painfully the efforts are made, with what fear one little foot

it not before the other, and how the only that
erect posture exhibits the fear of falling
and a readiness to break the fall.
But has the little child made no advance
in the art of walking, has he gained
no strength or experience in another attempt
And as certainly has effort to resist
temptation, to honor God, to perform duty
given ability that will show itself more
efficient again. The immediate object
of any action is the performance of a
certain work, but all actions extend to
the far future, and the object of all our
religious actions is Gods glory and our
own eternal happiness. By every the
little bolder every day this object is attained

feriall, the heart being made better by each exertion.

5. Our trust in Christ purifies by cheering us in view of failure. Because our enemies are strong and wile and we are weak, our efforts at resistence to sin and nearer approach to God are often failures, such sad miserable failures, that we would sink back disheartened and almost despairing without some such hope to trust in. Every one has felt this contest with sin an arduous work, has found day by day a watchful enemy at his side, ready to take advantage of the slightest unguarded moment: sighed

of. Not unguarded moment, or whirled
away by some strong feeling, - finding
even in ourselves, traitors, - we have slipped
back from the position we had toilsomely
gained, - have transgressed the very trans-
gressions in which we had so sincerely
repented, - have marked again our souls
with the stains from which we sought
to purify them.

"Ah! whither could we flee for aid
When tempted, desolate, dismayed?"

But where we went when first we
believed, to Christ we seek, where
every fainting time must go. There
our fainting strength is revived, and
our hope lightened. . . . It is truly

a cheering hope that we shall see Christ and be like Him!

If with our best efforts we do so often fail, how faint and disheartened would we become if we did not know that we should eventually obtain our object! Herein appears the value of this hope on Christ. If failing in any given effort at purification, we be told of this blessed certainty of the future, it pacifies pain the doubt momentary on the failure, - then pain the guilt of the error committed, - and then bringing the wanderer back to the path, sets the face more than ever pointing toward that God, like unto whom we hope

to become. Surely that God toward
whom we tend, whose face we know
in part shall see and sit whose glorious
likeness we know we shall be changed,
does not look on our labor with an
uninterested eye. He records it, and
has left on record for our assistance such
a hope as this, to lighten our joy
when we rejoice to lessen our sorrow
when we grieve, to cheer, to strengthen,
and to purify.

The work of purification is a progressive,
and constant work. It is not accomplished
in a day of repentance, nor in a year of
holy living, but in a life time of labor.
"Every man that hath this hope in Him

purifieth himself even as He is pure."
It is not what the work has been done,
but what the labour is performing it. Every
day this may come to each Christian, to
one who trusts in Me for the joys of
perfect sanctification, must daily purify
himself." Amid all the joy that the
verse brings in its utterance there is
a word of injunction; under all the
happiness it brings there is a basis
of solemnity.

Evangaleinba, Coisco, W.A. Sabbatth April 6' 1863, Rev. J. L. Mackey:

1st Kings: XVIII, Chap: 21st verse.

"How long halt ye between two opinions? If the Lord be God, follow Him: but if Baal, then follow Him."

The children of Israel had sunk, deeply sunk in idolatry. God's chosen people had gone far astray. In every house, in every public place were erected altars to idol gods: and of all the prophets of the true God, but one was known and believed to be in existence. That Prophet, Elijah, thought himself standing alone in the midst of the corrupt generation.

In effect he was alone; but in fact there were many others of the Lord's servants hidden throughout the country, while he at God's command had appeared publicly challenging a return to true religion.

The lone man of God collected the priests and followers of Baal at the foot of Carmel one of Judea's mountains. They are to erect their altar, and call upon their idol god to send miraculous fire for the burning of the sacrifice, while he is to do the same calling upon his God.

The victim was slain, laid upon the altar, and the infatuated priests began their supplications. But no sacred fire appeared. As hour after hour passed without

the desired sign from heaven, the mass of the spectators began to lose their confidence, while the idolatrous priests became frenzied, calling "Oh! Baal, hear us!" In their fury, they even lacerated their bodies with knives.

Try to picture to yourself that scene! The great prophet standing alone, - the hundreds of Baal's followers forming another party, while the thousands of Israel form a third. God in the person of His prophet was reasoning with His people against the heathen idol.

But the infuriated priests received no answer to their cries. Baal, if a real being was strangely indifferent to their wishes, - no sign of recognition is returned. Thus the hours

of day were rapidly passing, and the idolatrous ceremonies had been unavailing to procure their object. Then said the prophet to the assembled thousands, "come near unto me." And they drew near. Curiosity was excited, they approached to see what next would be done. The priests had failed to draw fire from heaven; was God's messenger to fail also?

He first rebuilt the altar of God that by long neglect had gone to decay. Formerly, everywhere throughout the land, had altars been erected to the Living God: prayers and vows had been made at their conse-crated sides when the smoke of the evening sacrifice ascended as a sweet smelling savor. Now, however, there was no priest, no altar

no prayer, for those priests had been slain, those altars neglected, and the supplicants had sadly lapsed into error.

But the altar was erected, - the wood cut for burning, - the lamb prepared for sacrifice. To make more wonderful the miracle which he knew was to occur, the messenger of God ordered the altar, wood, & sacrifice to be again and again drenched with water, so that it filled up the hollow surrounding the foundation. Then Elijah prayed to the God of his fathers to send celestial fire to consume the sacrifice, so that the powers of Satan might be put to shame, His own name honored, his own sovereignty vindicated. Scarce had the words of prayer passed his lips, when down

from the sky shot a stream of flame, that fastening on the wood and victim, quickly reduced them to ashes, and burning more fiercely as if with thirsty tongue, licked up the surrounding water. The people saw and acknowledged the miracle, and in the sudden ecstacy of returning faith cried out "the Lord He is the God, the Lord He is the God." Gods controversy with His people, for the present, was ended. He had reasoned with them His prophet had spoken with the powers of idolatry, and had proved victorious. The Israelites had chosen the Lord to be their God, and they were to follow Him.

The means used thus to induce the people to choose the Lord was a contrasting of His

power and attributes with those of the idols. The powers of Satan were able to do nothing, while only a very small exercise of omnipotence was (if we may so speak) requisite on the part of God.

We stand like the children of Israel of old, engaged in a controversy with God, - His servants persuading us on the one hand, the allurements of a life of sin on the other.

And seriously, - "why halt ye between two opinions; if the Lord be God follow Him, but if Baal; then follow Him". Be fully convinced of the truth or falsity of that you follow. Follow that which conscience teaches you, but first let your consciences be strengthened, and

enlightened by the truths of God's Word. Conscience is to be obeyed, whatever its teachings, and if man errs in following it, the fault lies at the door of the understanding, and the guilt falls on himself for not using all means for enlightening conscience.

What is God? Who is Baal.

I. Who is Baal? To the Jews Baal was the sun personified, for ancient nations were accustomed to consider the celestial bodies as animated, - they looked on each one as a person, and called them "gods". So to us any object may be our Baal that usurps in our affections the position that God alone should occupy. A creature

a design, some worldly pursuit, some darling sin may be our Baal if it drives God from our thoughts.

False systems of religion have had their Baal in denying or not worshiping the true God. (a) Mohammedanism.

(b) Romanism.

te) Plagiostoma

(c). Paganism. Surely no one brought up in a Christian land, and with conscience enlightened by God's word will find a god for himself in the barbarous rites of heathenism. Nor is there here the idol-worshiper to kneel to idols of his own hands making. There is no one here to spend a life of suffering in unavailing penances, pilgrimages, fastings. There is no one here, like the Hindoo or the Chinaman, to cast his infant child or aged parent into the river, a sacrifice to his idol. Yet there are those here, some, who have seen done; yea, even of those who with changed hearts shall sit about the Lord's Table, have perhaps

assisted in ceremonies as cruel and wicked as those of the Hindoo. Baal that here usurps God's place is the fetish and the worship of spirits. There are many here to whom God sends his voice saying "if your fetish bwanga is indeed God, worship it; but if Anyambe, then worship Him." He who chooses God is brought into a state of glorious liberty, but he who lives in daily fear of melaga, and mekuku, and miondi is like a slave. He is a slave to his own fears,- not knowing when his fetish may cease to be friendly,- or when some more powerful spirit may look in anger on him, or when sudden death may

seize him.

(4). Infidelity.

Even when a man denies that there is a God, and disclaims having any religion, he has an object that he honors more than Christ, - that is "chance". Would such an one but look upon Nature; would he but look upon himself, he could not refuse assent to the assertion that there is a God. Examine the human body as an evidence of some intelligent Creator. How can the infidel say that these admirably adapted muscles, bones, tendons, nerves, and the various organs of sense come into being of themselves, - that they are but the offspring of chance? How can he look on the budding trees clothing themselves

with green leaves, exhibiting one of the most wonderful and beautiful objects that greet our eyes, and say, 'these are the result of chance'? Infidels are accustomed to accuse Christians of too great credulity; but what credulity so great as that of the man who can believe that man, - a strange harp of thousand strings, - is the creation of chance? That the harmonies of nature are accidental? That the vast system of suns, planets, moons and stars, with their intersecting paths are produced and kept in order by that great mystery Chance? Truly a man must be very credulous to believe that all these things could create themselves. To be an infidel then, requires

more credulity or faith than is possessed by the humblest and most believing Christian.

2d. Even where God's existence is acknowledged, the chief affection, instead of being given to Him is sometimes known on a cherished earthly object or pursuit. W. Riches is often that object. Many a merchant or trader occupies his whole thought in the effort to obtain a large sum of money. Perhaps at first his desires are limited, and he thinks that such or such a small sum will satisfy him. But with means grow wants, and with the acquisition of greater gains he feels his desires increase, and he longs for a larger sum

So the man in the midst of his riches is poor, for his desires are not satisfied. There is a longing for more beyond. The happiness that he fondly hoped riches would bring is yet beyond his reach, and on that point he is unhappy. We know of many on this island who have made riches their Baal, - their idol, - but their idol has not treated them as kindly as God would have treated them. You, my Christian friends can think of some such who have been among our friends. We would have been glad to have them stay with us, at our stations, and have assisted them to withstand temptation. But the desire to become suddenly rich overcame

the desire to serve God. Trading led them into places where wicked men lived who had no love for religion. There was no prayer-meeting, no sabbath there, and duty to God was forgotten. They were ashamed to be known as christians, or even as ever having been taught his truth. They saw other persons getting rich for a little while by stealing, - by selling rum, or by some other wicked way, and they thought they too would steal or sell rum.

What has become of them? They chose Baal, and has Baal made them rich? They are poorer than they were before. They are in debt, they have lost the good name of good men, they serve a hard master

(2) Pleasure. Others make the pursuit of pleasure in intemperance, licentiousness, or other vices their idol Baal, choosing it rather than God. They are like the butterfly, the manga ma'hiki that seems very light and happy playing in the sunlight before our eyes. They seem determined to spend their lives in thoughtlessness; they waste away a few years, and then come the times of pain, when the worshiper of rum, or of polygamy and other forms of adultery receives his tormenting reward, until he drops into the grave of earth, and how certainly, alas, too, into the grave of Hell!
It is horrible, think of men serving a

bottle of liquor that will make them drunk,
and refusing to serve God! It is dreadful
that men will sell their own souls to
increase the number of their wives! That
deliberately choose between God and the
gratification of evil passion! Choose ye
this day. You who have chosen the
Lord, rejoice that you have been enabled
to make so delightful a choice. Ye
who were named with us as Christians,
but have turned aside in drunkenness or
adultery, "Arise, return your grievious falls,
Behold the Land of God."
O! that all in this house this day
would leave such sins, and seek the
Lord whose "ways are pleasantness."

All these things may be Baal, this is his hard service, surely you will not choose it, in preference to the service of God.

II. Who is God? God manifests to us who and what He is in His Holy Word and in His works.

1st. He shows himself to us a a great Being. He is the Creator.

2d He shows himself as a <u>Kind</u> Being,- He is our Benefactor. Every joy we have comes from Him. The desire which all have for happiness is best gratified in His service.

(1) It brings <u>earthly happiness</u>. Experience has shown that wisdom's ways are God's ways; and "wisdom's ways are ways of pleasantness, and all her paths are peace", while the paths of sin end in death. God's service invariably ensures mental happiness on earth, and generally physical happiness; also. The service of sin can not, as certain, promise us happiness, and very frequently it does bring us ruin. If nothing else then could induce us to seek God, there is the fact of the

very great risk we run in following sin. And even the kind of happiness that the latter brings is not true and satisfying.

You have often seen the rainbow shining on the clouds after a rain; when I was a child I have heard people say that at its end was hidden a basin of money. Some little children have been so foolish as to journey far in search of that golden extremity of the rainbow, and have returned weary and disspirited from the fruitless search. Just like these children is the man who seeks pleasure in sin. He wanders through the rugged paths of life, and finds all his hopes are vain. Truly as the Scripture hath said "vanity of vanities

But what of the servant of God? The true Christian in every station of life will have God's presence with him. How then can he be unhappy? If troubles or afflictions come, he knows that they are for his good, and to the darkest hour will succeed a burst of light. If prosperity attend, he is not exalted, but uses his abundance for God's service; he has the continual satisfaction of knowing that God is his friend and helper. He is visited with no disease as the result of a course of vice during his life. If possessing but few of earths goods, he is contented and happy. But how happy in death! For God's service ensures

heavenly happiness. The righteous has hope in his death. Death has no terrors for him. His peace is made with God. He is going to the assembly of the saints, and the spirits of just men made perfect. He has the hope of enjoying God to all eternity.

But the sinner approaches death with trembling; to him the day is a melancholy day. Who is the happier, the wicked or the righteous? Who is the wiser, the one who repents while time is given, or the one who leaves repentance till tomorrow, when he is not certain of living till then? Would you be wise? "Choose you this day whom ye will serve." "If the Lord be God, follow Him; but if Baal, follow him."

Yes! if Baal be God, follow him. I stand in no danger of giving you wrong advice by so saying, or of your following sin on my word, for if the subject be candidly considered, if you think on things as you ought, you will declare like the Israelites of old, "the Lord, he is the God, the Lord, he is the God."

3d. God shows himself to be a wise Being, a Spirit, and his worship must be spiritual. In this matter many err and fail, who, though they do not deny God yet do not acknowledge Him as their Sovereign. But actually, he who does not accept God by openly rendering him service, thereby refuses Him, and receives Satan.

There is no alternative. The Bible says, "he that gathereth not with me, scattereth abroad." You must be either friends or enemies of God. If friends be open friends; if enemies, add not the sin of hypocrisy to the long catalogue of past transgressions. Hypocrisy is one of the most detestable traits of the human character, and many are the woes pronounced on the hypocrite. "An open enemy is better than a secret friend." If you acknowledge with your lips while your hearts and lives conform not to his holy teachings, that profession of faith is vain, worse than vain: for, God is spiritual and He sees into our thoughts

and purposes. None can deceive Him.

At all times it becomes us to approach God with solemnity and pure hearts, putting away all hypocrisy and false coverings of the heart. But especially necessary is it for those of us who feel that we have indeed chosen God in preference to any other being as our spiritual dependance, & when we come to the Lords Table to remember that He is a wise Being, and that He knows what we mean by this act. If even yet there be in any heart wrong feelings or wrong motives, put them away, and endeavor to have implanted right feelings. Endeavor to have

a clear and proper understanding of what is meant by this act in which we engage.

Remember that we come here not to proclaim our righteousness, but to acknowledge our need of Christ's righteousness. We acknowledge that we are sinners, but also that we are repentant sinners, - we promise to try to forsake sin, and to choose as our God, the Almighty Jehovah.

1863

Rev. III. 21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

A ka balĕ nde uwamĕ a ka vŏyĕ ka diya nde umba o eka 'mĕ, panike umbi di balango, mbi diyango na 'aia o eka 'ju.

Every where men live as in a battle. Sin strive, not always for the [illegible] gain, feeding often rather on the [illegible] with the divine rejudgal of the gates cases of the Father time. Nevertheless their strife has it

ward. Exertion generally has a recompense. Those who work but slowly & those who act without energy become rich in this worlds goods but those who are rich. For he soldier who has down his weapons while the enemy makes an attack gains the battle, but he who gives blow for blow and adds another before his enemy can strike again. For we the blessings of a divine life attained irrespective of an effort to attain them. To individual Christian may think that the path heaven would be easier if may be free from temptation or danger for him because thousands have trodden before him.

We, as a church, are as much exposed to temptation as were the churches in the time of the Apostles, and we need the same warnings, the same advice, the same encouragements.

Of the seven churches of Asia, mentioned in the second and third chapters of the Revelation, to which the Spirit of God sent messages, the church in Laodicea is the last. Each of the seven messages opens with a solemn call to listen, and closes with a promise to him who overcomes. They and we will have battles to be fought. They and we all have defeats to be mourned over, They and we will have victories with which to be rewarded.

The message to the Laodiceans was "To him that overcometh will I grant to sit with me in my throne". Let us take this message and endeavor to see it of the Christian Soldier obtaining with a high honor.

I. The Soldier's Strife. The battle in which the soldier strives is no mimic effort it is no play: which one may engage in at pleasure, and demit at will as ones without our choosing; and "there is no discharge in that war." It is a violent contest; for the beat-ed troops down to speak a word but one of the contestants in whose favor he is interested suggesting thoughts

a victor, while the unwary stand exposed
to the wounded lie mourning under
temporal death. "Turn that overcometh,
"Turn that overcometh." Unwary soldier
be on your guard or the enemy will
overcome you! Wounded soldier turn
back, you are not overcome yet!

Let us look at the war
which this soldier wages; it seemeth
not like a contest for earthly objects,
"for every battle of the warrior is with
confused noise and garments rolled
in blood." But the weapons of this
warfare are not carnal; we wrestle not
with flesh and blood, but with principalities and powers and with spiritual

wickedness in high places." The
enemies we are to overcome are the sins
"that do so easily beset us"; just such
sins as the Laodiceans are especially
warned as having fallen into.

1st. We must overcome lukewarmness.

He who enters not heartily and earnestly
upon a pious enterprise does not succeed
well in it, and if there be associated
with him others we only interfere with
their progress. Indeed the case is worse
than this, for half heartedness in guiding
youth or matters of state
almost becomes treachery; - treachery to
the cause you profess; - treachery to
the youth you associate with; - you be-

harmness injures them, for an open enemy
is better than a secret & insincere friend.
such an one they can not abide. The
patriot soldier, when the half hearted are
cast out of the camp, knows what strength
he may rely on for aid, what strength
there is opposed to him, & when these
cast out join the enemy. God thus
"spews" them out of His mouth, they
are an abomination to Him; "I know that
thou art neither cold nor hot, I would thou
were cold or hot." Fellow-
christian, if indeed you be not an
enemy but a friend, though a lukewarm
friend of Christ, consider what a load
of woe you make for yourself & your

want of energy, if the way be steep and the hill difficult of ascent, do you not know the cause is difficulty? A few vigorous steps and you will have cleared past the rocks and brambles that now stop and sting while you stand irresolute among them but stoop them aside.

Consider too, if it only your own salvation that you are to gain or lose? is it your own soul whose salvation you are to work? You believe yourself in the way that leads to Heaven; are you willing to run carelessly along without endeavouring to help the cause of those who would make your path safe? If Jesus had been less unremitting in the

work the "latter gave them to do on earth,
would our salvation have been so secure?
would that "latter's wealth have been so well
appeased?" "Fight on my soul, till death
shall bring thee to thy God."
"Whatsoever thy hand findeth to do, do with
thy might."

2d We must overcome Pride. It is Pride
that says, "I am rich, and increased
with goods and have need of nothing";
and that same pride is an enemy
that, if indulged, becomes a destroyer,
leaving the human stripped & imagined
naked, desolate, and lost.

So constant, so subtle, and so powerful
is this spiritual enemy, that some have

supposed it to have been the particular sin that cast Lucifer from Heaven. From being the "Son of the morning" an archangel among the children of God, pride brought him to the low distinction of being the Prince of devils, no longer a Lucifer, but Beelzebub, Prince of darkness, the adversary of God and man, Satan.

Pride is the first obstacle meeting the sinner returning from his ways, and the last one he strikes aside as he finally reaches the Cross. It is the first objection that intelligence raises, the last one to be removed before the prodigal is willing to say "Father, I have sinned." He comes a sinner with face turned

to Christ; but with heart clinging to self-
deeds, this doctrine is too humbling, &
with its good works and they shall save
me, that publican may need this Jesus
born in a manger, but as for me I am
not as he: for perhaps the heart of the
Pharisee may be more sincere than that
of the Publican, and may be truly seeking
Christ: nor often it occurs itself
in making for itself cisterns that
can hold no water, in proud humility
refusing of itself just as it is
to be. Only when this prop of pride is
torn away will the new-contrite heart
say, "Here, God I give myself to you.
"is all that I can do."

Even when the consecration to Christ has thus been made, pride is not dead. It also makes Christians proud of the good confession of sin they have made, of the good repentance they retain, of the good works they perform.

In earthly matters also, this same enemy has wounded many souls. Pride of exalted position, pride of wealth, pride of honor, pride of wealth have indeed many who did in times past walk with God. The heart has said, "I am rich, I am increased in goods; I am become great among men." And the heart has departed God, and unhinged its own hope! Till riches save them in the day

when they shall call upon the mountains
and the hills to cover them! Will a fleeting
earthly
refuge help when with great and small
they stand before Christ's judgment
seat! Pride may cover them now as
with a garment, but it will then leave
them naked and lost.

c. We must overcome Spiritual Ignorance, for it
is one of the messengers sent by Pride to
make his assault on the soldier easier.
Wherever the Gospel has been spoken,
willful ignorance is spiritual blindness.
Where light is spread for all, those who
do not see are those who do not want to
see. For them it is written, "Hear seeing
they may see and not perceive, and

hearing they shall hear, but shall not
understand." "None who do his will shall
err," who shall have the doctrine, whether
it be of God. For him who would
understand the things which are spiritually
to be discerned, there is the Great Revealer,
the Holy Spirit, whose office it is to take
of the things of Christ and show them
unto us. To the sinner, who has
blind faculties, would have the eyes of
his mind opened, there stands the
Great Physician counseling him to
come and take without money, the anointing
"eye salve" that he may see. Then we shall
see our lost condition, and know that
without Christ we are "wretched, and miserable

and poor, and blind and naked," ignorance
is gone, and Pride has no aid. The latter
has no place where the former is not. A
true knowledge of our state makes us
humble; and "with the lowly is wisdom".
Look into the heart; seek to know it;
search its recesses with the candle of divine
truth, even the Word of God. And search
the word of God to find out His will,
understand His teachings.
2. We must overcome Any temptation that
may be the enemy just at each moment.
Whatever may be the difficulty, whether
small or large, that may be before us at
each step in life, it is the duty
to be overcome. Christian soldier! fighting

about the heat of the journey, exclaiming against the
thorn that has just wounded your foot,
criticising your more successful fellow pilgrims, or complaining that
they do not help you on the journey, while
yourself are sitting by the way waiting
for a call of duty which you will consider
a special hand to call your energies
into action, beware! Is not that complaining
about your trials, that jealousy of your
neighbors, that suspicion of their kindness
an enemy? an enemy to whom it
is your duty, at once manfully to
resist? These little enemies, but they are
strong. Wait not until one "Philistine"
pulls your hair upon you;

the Delilah at your hand is your present enemy! Watch in the vineyard, wait not until the wild boar from the wood tear through your hedge, and the wild beasts devour the tender grapes of the vines! The best proof of faithfulness, not in the spasmodic exertions of a rightful contest, but in daily, yea, hourly resistance to even the appearance of evil, giving no place to do it. Many an earthly soldier, neglecting the discipline of the camp, will be found in the rush of battle; and some who boast for the conflict may fall asleep on picket or in the night watch.

learn to be faithful in that which is least.
11) Learn to overcome fretful impatience at
whatever you may be undergoing. If it be a
trial strive to learn it. God knows of it.
It has not come without his knowledge:
perhaps the Spirit has sent it, at least
He is <u>allowing</u> it. If you seek to learn
it aright He will not send you more
than you can endure. If "trials make
His promise sweet;" if they lay us low
at the foot of the Cross and keep us
there; if they accomplish a sanctifying
end, they are blessings in disguise.
Fretfulness will not remove the difficulty
it increases them. It will not remove
the chastening rod, it wields a scourge

for that instead of being simply a sympathising fellow's chastisement, may be an unjust judge's punishment.

(2) Learn to overcome inevitable suspicion. But suspicion slain or let out unentertained, it is less dreadful than when we nurse it into a dark shadow over the character of Christ,- shutting away the sun of joy, drying every fountain of happiness a wreath of bitterness, taking out the life hope, tainting its entertainer, wounding its innocent object, curdling Christian love,- destroying Christian harmony,- driving often its victim desperately to a maniac's seclusion, a felon's cell, or a

suicide's cowardly grave. But on, then,
"charity which is the bond of perfectness."
To do so may be a task laborious, but it
will have most delightful consequences.

(3). We will have overcome one of our
last enemies when we overcome ourself.
He is the hero who has subjugated self-
ness. Then self is just beast, there are
two that we can elevate in our
nature, and our selfishness; and
there will be no danger of
our being over to the exclusion of the
other if our love is right. Love for both
is coincident. We can not properly do good
to our fellowmen without the love of God
in the heart, and contemplation, for an

a crown be put upon me but what
if he have not his battle whom it will
crown?" Self must be humbled: and grace
is to conquer how it will take a crown.

II. A Kingly Honor, shall
he conqueror obtain. He shall sit in Christ
throne: "to him will I grant to sit with
me in my throne."

1st In thus "sitting down" the Christian
conqueror obtains Rest. When he was
on earth, engaged in strife with his
spiritual enemies, the words were, "sit
not down!", "be on the guard!", "you
have not yet gotten the crown!".
Rest, then, were perilous, were unfit;
now on that heavenly throne it is his

privilege, his promised reward. He
finds it in the high privileges to which
he is admitted. To the untiring and
tireless nature, with which we will then
be clothed upon, the heavenly occupations
will have their own satisfaction, will in
short be rest. That being able
to conceive rightly of heavenly things, because
of that spiritual nature we transfer to
the idea of physical things that
bear the same names. Our pictures of
heaven's happiness are filled most with
representations of those things which most
excite our longings. To this our humanity
the Bible adapts itself. The sick shall
be no more sick, the weary shall no

more be worn, the tempted no longer tried, the tired shall find rest.

2d In thus "sitting with" Jesus the Christian Conqueror obtains intimate association. Like a word in a strange language, - a word we have learned sufficiently to understand what it expresses in other passages, but in regard to whose full meaning we are in the dark, this thought of a new & close relation with Christ comes upon us. Of the exact character of the intimacy between Christ and the saint sitting at his side we can know fully only when we ourselves are admitted to the same. (a) But we may even here see that it will in

[illegible] to [illegible] friendship. He is our Elder Brother; when we were adopted into God's family, His only begotten Son received us as cordially as brethren; rather, indeed, loving us first with more than paternal love, it was by His meritorious intercession that we were received by the Father.

And He is our Friend. We go to Him in prayer for relief from trouble, for assistance in difficulty, - for direction as to duty, and for guidance in the way. We look toward Him, and enjoy a closer communion. He gives Us the sins that sometimes [illegible] us; we seek Him in the [illegible] of our sorrows, in the waters

in prayer, - in the Sabbath services, at the Communion table, and our wishes shall be satisfied when we awake in His likeness, when our union shall be consummated in that heavenly intimacy.

(b.) But if, close as it may be, will be in part, respectful adoration. We will, through the dim light of eternity, see that He is our King. We would we will be last in the glorious train. To adore Him will be one of our blessednesses. However elevated our position, we, the inhabitants of Heaven, - however near our seat to His, - however bright our crown, we will rejoice to join the throng that with one hand gather at His

not [illegible] in [illegible] [illegible], [illegible] [illegible] [illegible]
[illegible] [illegible]. All glorious mysterious relation
[illegible] with a [illegible] [illegible], [illegible]
with an [illegible] [illegible].

[illegible]? In this "dwelling with" Christ "in"
[illegible] "[illegible]," the Christian [illegible] [illegible] obtains
participation in authority. A throne is
[illegible] [illegible] of power, & who sits in it has
[illegible] [illegible], those with whom he shares a seat
in the power participate also in the latter.
So, sharing in this power, we may be said to
sit in His throne, though we may not
actually occupy a seat there. There are some
[illegible] [illegible] that may be answ[illegible]:-
Witness His words to His disciples, "with [illegible]
[illegible] to you that ye which have followed

me in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" Mat. 19.28. The Apostle Paul reminds also, "Do ye not know that the saints shall judge the world!" 1 Co. 6.2. To Timothy also he writes the comforting assurance, "If we suffer, we shall also reign with him." 2 Tim. 2.12. To the church in Thyatira also is made the promise as to the "angel" of Laodicea, "and he that overcometh and keepeth my works unto the end, to him will I give power over the nations". Rev. 2.26.

Herein is revealed another glorious, future phase of our future condition, - viz, in its

with Christ. Cheer up, brave christian in the struggle! There is a truth, which, though we may not understand it, and I don't know, will, when we come to look at it in eternity's light, fill our tongues with singing. We will be like them that dream, when all pain like beauty of the world - there will be no sad earthly h[illegible] bereavement. O glorious change!

Fighting here in the ranks against the enemy, there in the enthroned kings; sorely tempted here by the adversary, there sitting in judgment on him; the scorn here of the traitors, - there to make them as willing as sons of men; here, daily supplicating the throne of mercy that we may

kind favor in His sight and receive
pardon in our sins, — there sins pardoned,
ended with the marvelous favor of sharing
in His high state. A golden, a requiem:
a subject, - a ruler: thought can not
of to appreciate it, - earth has nothing
with it. And how utterly contrary to our
expectations in our lost state. Fallen in Adam
raised by Christ. Adam ate and sinned,
eating that he might be wise and become
God. Did he attain his object? Nay,
verily! He brought us to a position anything
like that yet-like. But with out of the
dead Christ raised us, and baptized with
the Holy Ghost, complete He presents us united
to God, as conquerors, priests and kings.

behold Adam's wish realised; not by sinning, but by continued obedience; not by indulgence, possible but by rigid self-denial and self-conquest.

Christian friends! consider, that what this conqueror of spiritual foes obtains, he obtains, not by his own arms strength or by any merit of his own, but as a gift from God. In his hostile actions against those who assail the life of his soul, he but does his duty: the heavenly possession comes as a free gift from Him in whose throne he is to share. It would not have the case otherwise. The value of the possession is enhanced by its thus

comes from the hand of one we love.
Even a gift received from a friend
than we love, we attach a greater value
to, be a precious than if we had
bought it with money or taken.

Consider also, that we are
incited to faithfulness in this state
by example of Jesus. Even as he became
one and is set down with his
father in Heaven, so are we to be
overcome. What an example is
here set before us! The life of Christ
on earth is our model. Amid the
trials of humble birth, amid cares
of his human nature amid fastings,-
amid stations,- amid the scorn of

[illegible] mon, amid persecutions, [illegible] and
[illegible] in the triumph, paradox,
[illegible] he overcame. So let us al-
[illegible] that we may win. Let us suffer with
[illegible] that we may be also glorified with
[illegible]. The faithful christian [illegible]
[illegible] unders. [illegible] in death there is victo

"My pleasure unsubdued, unbroke by pain
He trusts in that Omnipotence he trusts;
All bearing, all attempting till he falls
And when he falls in victory on his cross
To him that overcometh will I grant to
sit with me in my throne."

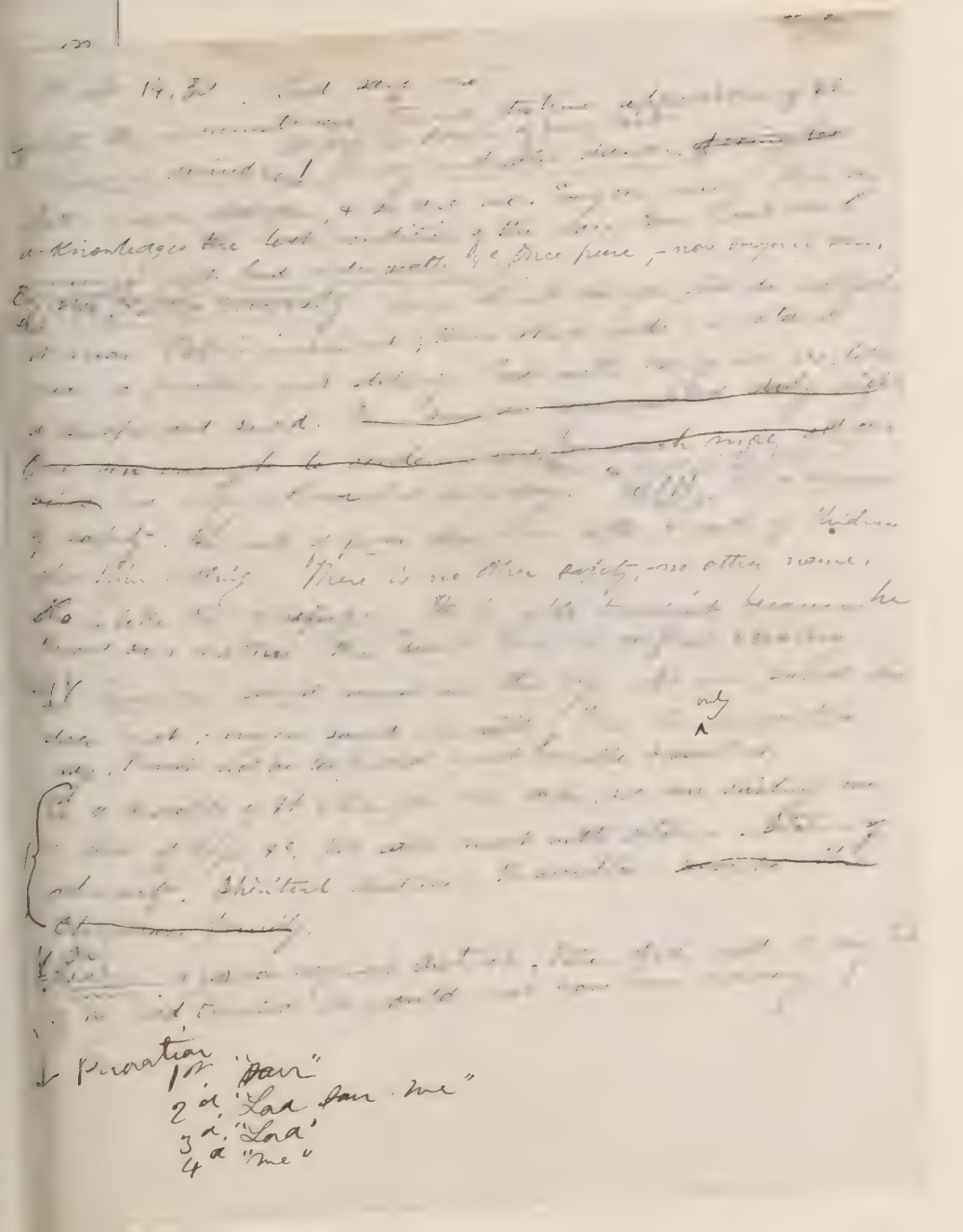
Evangasimba, Conaco. W. A. – Saturday afternoon, Oct. 5th 1867, Rev. J. L. Nevius

Victor, New York, – Sabbath morning, Aug. 31st 1873, Supplied

Warsaw, " " , – Sabbath evening, Sept. 7th 1873 Rev. Dr. J. E. Nassau

Lamerville, N. J. Sabbath morning, March 22d, 1874, Rev. Dr. Ivanan

SERMON PREACHED IN
LAWRENCEVILLE, MARCH 22,
1874



Mat. XIV. 30. "and beginning to sink, he cried saying, 'Lord save me'."

The Winter was past and gone, the voice of the turtle dove was heard through the land, the birds were beginning to sing under the refreshing influence of the latter rains just now beginning to fall. Crowds had again collected to hear the Wonderful Man who had been traveling the hills and plains of Judea. Following his footsteps they had come to the eastern side of the Sea of Galilee, variously called also the Sea of Tiberias, or Lake of Gennesaret. The day was far spent, and unwilling to send them away fasting as they were, He miraculously fed them, to the

number of 5000 with 5 loaves and 2 fishes.
Their impetuous gratitude would have proclaimed
Him their temporal King, but wishing to
escape them He dismissed the multitudes to
the neighboring villages.
The evening shades were falling even on the
elevated table-land of the eastern shore.
He urged His disciples to embark in a
little fishing-vessel for the other side. Not
without constraint did they consent to go
it; for, though the rolling country of the
western shore was dimly visible six miles
distant, they may have thought of the sudden
storms that rushed down upon the placid
lake from the ravines of the Highlands. Perhaps
they remembered too how only 6 months

before during the early rains on that same lake they had well-nigh been shipwrecked even when their master was with them; what might not now happen if He was absent and no one with them to say to the wind and waves, "peace, be still."? But they obeyed, and descending to the shore, they embarked, while Jesus retired, as was His wont, to pray.

Not far had they gone when a keen west wind rose ~~and~~ tossing the little vessel and baffling their efforts at rowing that long after midnight they had reached only half of their way. Jesus saw them toiling in rowing, and before dawn He came to them through the gloom of the storm walking on the water over the very course through which

they had painfully struggled. Their bodies fatigued with exertion, and minds harassed with anxiety, became an easy prey to superstitious terror. They looked on the white form that, in the surrounding obscurity, seemed to flit over the foamy crest, as a spirit; and they cried out for fear. His voice re-assured them; when Peter from extreme of fear to the extreme of boldness shouted, "Lord, if it be Thou, bid me come unto Thee on the water:" and Jesus said "Come." (Matt 14:28.) Leaping on the sea he advanced securely a few steps; but the billows curling around him in the black night staggered his faith, he feared, - distrusted, - and began to sink. With shattered faith he yet cried, "Lord, save me!" And Jesus heard, and saved.

His cry is suggestive; and appropriated by every fallen child of Adam as a Cry of Faith may become to our thoughts a source of valuable lessons.

1st With it in view and looking at our own condition in life before God, we observe 1st, that we are in danger of being lost. All around the frightened disciple were huge waves, that could readily overwhelm him in the depths that were opening at his feet. He saw and felt there was danger, and he uttered a cry that indicated a sense of his dangerous condition. The petition to Christ to save him shows there was some danger from which he wished to be saved. Thus every one who takes upon his lips or secretly utters in the heart, this

prayer acknowledges his lost condition as a member of the human race. How great is the danger in which we stand, it is impossible to properly appreciate, because it is sin that has brought us into this condition, and we can no more fathom the depths of sins enormity than we can measure the hight of grace. We can not obtain a true sense of the nature, power, and consequence of sin or of the need we have of salvation in in our lost condition. Yet a glance at the origin and effects of sin may open our eyes somewhat to the danger of that condition to which it has brought us.

Adam stood in the garden of Eden pure and holy, and he stood there for himself and us. In his fall we fell. God is pure and holy,

and His law must be fulfilled to the utmost limit. He says that the soul that sinneth it shall die. Not a death alone of the body, but the eternal separation from God in a future state and the ceaseless pangs of a guilty conscience that constitute the second death and the undying worm. If the guilt of that one sin of our Federal Head was sufficient to condemn a race to hell, what must be the consequences of the accumulations of crime for thousands of years. Every sin has plunged the race in deeper misery, and calls for sharper judgment. Think of the sins we have individually committed each day of our lives, and then attempt to count what they amount to in their sum! You

will not hesitate to consent that man is lost and without hope if God does not mingle mercy with justice. Not only does the enlightened Conscience contemplating God's holy requirements and our sinful derelictions thus cry out "O! wretched that we are"; but the heathen in his blind bowing down to wood and stone acknowledges that there is necessity for propitiation for sins which unatoned for will bring their punishment.

2d We observe Secondly that this Danger is Imminent. There is pressing necessity; Had Peter not been in great danger he would not have uttered this cry. It showed that he considered that without help he was lost. Notice the phraseology, - "Lord, save me!" Three short words, - short not only in our English but in the original. Peter's case was urgent, he was sinking, - every moment was precious. Even the time to be occupied in the utterance of the prayer was valuable, and this prayer is fitted for hasty pronunciation. There is here no long petition, - no lengthy address to Christ as an introduction to the request, and when the petition is mentioned there is no assignment of reasons; there is nothing but the simple cry

for help. Like Peter's, our case is dangerous, our need of help pressing. The destruction that awaits us is imminent; the precipice that stands before us and the gulf near which we stand is deep. The wrath of an offended God is upon us, and that God is a God of inflexible justice. God is angry with the wicked every day. How then, if He in whom there is no sin survey our faults with such abhorrence, shall we escape the punishment due us! Out of Christ, "our God is a consuming fire". Like the sword suspended by a thread over the head of the banqueter, His wrath is just ready to fall upon. Amazing the blindness, the insensateness that does not see the impending

danger, or seeing it, does not acknowledge by prompt action the presence of danger.

Some do not see, in their blindness, that danger is near. The consequences of the fall are upon us; - the penalties of the law impend over us, but some do not see them.

some, admitting the existence of danger, are content to run a present risk.

3d We observe thirdly that there is Salvation from this danger. Peter was as prompt to see that the "Lord" was his safety as he was to see that he was in danger. His cry indicates Christ as a refuge from danger both temporal and spiritual.

Christ is the appointed Mediator, - the Advocate with the Father; and when we as rebels against God might well fear to approach into His presence, we may come with acceptance through the Son. Temptations will come, and man needs something more than his own power to resist them. The experience of each one of us can tell us what temptation is meant. We have all of us again and again felt their power; and in repenting from some sad elapse, we have vowed that that fault

should be our last. But, alas for our resolutions! similar temptations have induced us to a like sin. But when conscious of the weakness of our own resolutions we cry on Jesus, He will assist us. Christ is the more able to assist us from the fact that He was formerly incarnate. He took upon Himself our nature, and became subject to temptations like as we.

"He desert thy temptations knew,
Thy conflict, and thy victory too."

Christ, after a long fast in the desert, was attacked by Satan and sorely beset with many temptations. But He conquered them all, and is able thus to give assurance that His power can be relied on.

In temporal affairs too Jesus is the sure refuge. When the broken cisterns of earthly consolation fail us, and other sources of comfort refuse to afford their wonted supply, we may confidently expect assistance from above.

"Though vine nor fig-tree neither
Their wonted fruit should bear
Though all the fields should wither
Nor flocks nor herds be there,
Yet God the same abiding
His praise shall tune my voice
For while in Him confiding
I cannot but rejoice."

Christ is a Saviour from the destructive influence of life's petty vexations and troubles. It is impossible but that offences will come. All characters are not congenial, and this uncongeniality heightened by the indwelling power of sin leads men to strifes and

conflict. The strong will oppress the weak, - the proud and overbearing the gentle and re- -lining; and the heartless, whose capacities are so mean and despicable that they can delight in causing grief to others, will take all oppor- -tunities for exercising their ignoble power. From all these stormy winds, - from all these swelling tides of woe, - there is a refuge, - Christ. "Come unto me all ye that labor and are heavy- -laden." "Cast thy burden on the Lord and he will sustain thee." What but the sustaining power of Christ could have upborne the Christian martyrs in their numerous persecu- -tions! Think of the thousands that have perished by the stake, the wheel, the rack, starvation, wild beasts, and the other instruments of persecution

torture. Recur to the times when a Nero used the burning Christians as fires by which to light the streets of Rome, - to times when they were given as food for wild beasts to gratify the horrid taste of a Roman populace. See that Christian family grouped in the arena of that amphitheater. The husband and father stands erect and fearless; the wife and mother, though with the weakness of her sex clinging to her husband, is calm and unbroken. The mantles of the family gather about their parents, and, though their young hearts palpitate more rapidly and their cheeks pale as the howl of their hungry enemies strikes their ears, no cry is uttered, (for they have early learned to trust their father's God) only their spirits

breathe the petition "Lord, save us!" That prayer is heard. To man, indeed, seemingly not so, for the hungry beasts are just being let loose upon them. On come those savage lions and tigers maddened by starvation, and their eyes gleam on their victims. Now they are upon them, yet hesitating, - for it would seem as if this holy family could soften the savageness of wild beasts, - for a moment only, and in a little while mangled skeletons are all that remain. What sustained them in that awful crisis! Those Roman spectators saw not the hand that was extended from Heaven to save the Christian family from spiritual destruction & despair. Though rampant beasts tore and devoured them, their souls were safe in Jesus'

aims. Christ is set before us as

a refuge, - the City of refuge.

He is not only a Savior, - He is the only Savior.

4ly. We observe Fourthly that every one saved must use this cry. All who are ever saved must at some point make use of the sentiments of this prayer, and no one will ever be saved whose heart does not conform to the thought it suggests. It is a fitting form of language for every one to employ in an address to God. We have need individually to cry "Lord, save me." It indicates a proper state of feeling when a sinner through a sense of his sin and want cries upon God for mercy; and that cry properly uttered have never been disregarded. Every one must in effect or in fact say from his heart, "Lord, save me!"

Does any one scorn thus to call for help? Then his heart is not right before God. If he is to

proud to come in the appointed way, no other way that he may choose for himself will be acceptable to God. Is he careless, and has he forgotten the necessity to call on God? Such carelessness is incompatible with a proper feeling on the subject, for he who feels properly will always have such a desire for salvation as will do away with carelessness.

He who would use this cry must himself use it for himself.

5th We observe that this part of the history of Peter warns us against the sin of distrust.
Peter began to sink because he began to distrust either the ability or willingness to support him in his miraculous walking on the water. He did wrong ~~this~~ to doubt Christs ability to enable him thus to walk on the sea, and he thereby came to his dangerous position; but being in danger he did right in calling on the proper source of assestance. Jesus needed no other call, and extending his hand caught him, and rescued him from his peril, administering to him at the same time a gentle rebuke for his absence of faith. Christ had bade Peter come to him on the water. He would not have issued this command had he intended to allow

him to sink at last. The command was an implied promise to sustain him.. We too have the promises of God; "they are yea and amen to every one that believeth." He who feels it his duty to act in any case should press forward, and fear not nor distrust that God will be with his own in every result.

Like the disciples of Christ toiling on the sea of Gennesareth, we are making our way over the sea of life, and in the storms that come and dangers that occur (for storms must come, and dangers must occur) we need to call on a higher power for assistance.

Be a disciple of Christ, and in the darkest hour, when the storm is at its hight the master will appear. In passing through the dark waters of death, though the winds howl, and the obscuring clouds arise, and the waves dash around you, though you may not see you will feel the divine Hand sustaining, and there will come through the gloom a consoling voice answering your supplicant cry, "Lord, save me!"

Rev. 22d Chap. & 17th verse.

"The Spirit and the Bride say come, And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

(I) The invitation. (II). The inviters. -1. The Spirit. (a) by his word. (b). by [illegible]. 2. The Church. [illegible] for it is his. (b) [illegible]. 3. The three. (III) The invited.*

Christ, in exemplifying the gospel feast, - the invitation of grace, speaks of a wedding feast that some great man had prepared, - and to which he had invited a number of guests. The oxen and fatlings are killed, - the table is spread, - all preparations are made, - the master is ready, but the guests are wanting. Immediately, messengers are despatched in every direction to call in from the lanes and bye-paths, and highways of life, the sick, the maimed the lame, and the

* 1. "he that is athirst". 2. [illegible]

destitute, of all classes. Thus is gathered the motley company, and the wedding is furnished with guests. The table is spread with food for the hungry, - the fountain is flowing for the thirsty.

.1. The gospel invitation. Thus the gospel is extended to man. A feast is spread, & men only at first, like God's ancient people the Jews, are invited, but they despising the invitation, it is made general and all men every where are exhorted to repent.

What is this gospel invitation, and why was it made? It was made in mercy for man. The covenant of works being broken, a new offer was made, - just and simple in its provisions, and admirably adapted to the case of those for whom it was intended. The gospel invitation consists in a call to forsake sin, and believe on Christ for salvation. What is it to forsake sin? Is not man sinful, prone in every act to evil, and can he at will cease to sin? Is not here a difficulty? There would be a difficulty

if we were required to leave off sin of ourselves, - if we were to fight with sin in our own strength; but see here displayed the admirable character of the invitation. We are to believe on Christ for assistance; here is our strength, - Christ is our righteousness. Aware of our own weakness, we are to come with humble, trusting, confidence, with a sense of sin, and sorrow for guilt, to ask pardon for sins, and assistance to do that which is right.

This is all we need do, 'tis all we are required to do. We are to cease striving to obtain Heaven by our own acts, however good they may be, - but while we still strive to do right, we are to pray to Christ as our helper; - we are to trust in him.

II. The invited. Such is the invitation. Who are they to whom it is presented? God makes the plan, and it is offered by his spirit and servants. "The Spirit, and the Bride say come." God's spirit then, and

the Bride, or (as the Church on earth is called Christ's bride) the Church, are the media by which the offer is made.
How does the church invite? The two chief and common modes by which the Spirit operates, are word and his strivings.
(1) By his word. The word of God is a perfect chart for man's guidance. It contains warnings for the impenitent, - advice for the failing, - instructions for the docile, - invitations for the inquiring, - invitations for all. The whole Bible has reference to the plan of salvation. From Genesis to Revelation every part either bears plainly on its face, or may be easily as having a reference to it. Even those parts that are historical in their character are such, not merely to gratify our inquiries of the past (for the Bible is the only history we have of some ages of the world) but to exhibit God's dealings with man, and be warnings to us and after generations.
Let us take up the historical parts. See man

in his innocency, then in his fall, noticing in each, the instruction to be conveyed.

Immediately on his fall we see God making a covenant with him, - pointing him to the hope of a Redeemer, and giving more than an invitation, - a promise in regard to salvation. The seed of the woman was to bruise the serpent's head."

Follow the Israelites in their actual wanderings in the deserts of Arabia, - and figuratively in their wanderings on the mountains of sin and folly. - It is not a mere history of events; these things are recorded as ensamples for us. They are intended to point out the errors of the people of whom they are written; and we are to guard against them.

The Spirit says to us through these narratives "here behold the errors of even those who were my chosen people; ponder them; and shun them.

The promises contained in the word are

intended to be inducements for us to accept the calls of mercy. Not only is unmerited salvation provided, but promises are made as inducements for those to accept who still rebelliously hesitate to come.

The awful thunderings of God's omnipotence sound through the pages of sacred writ. They also are means by which the Spirit invites sinners. The dread consequences of a refusal are painted out — denunciations are uttered against the rebellious sinner, fears are employed to bring the impenitent to terms.

Then there are the invitations direct with which the gospel abounds. On every page you may find a call. "Come unto me all ye that labor and are heavy laden and I will give you rest". "Ask and ye shall receive, — seek and ye shall find, knock and it shall be opened." "Now is the accepted time — now is the day of

salvation." And the whole Church in every place and age repeated, "The Spirit and the Bride say Come." Come, Come, this is the burden of the gospel invitation.

(2) By his strivings. The Spirit invites by the direct influence of his power on the hearts of men. Sometimes he comes as a "still small voice," gently drawing the inquirer to himself, so gently that the subject of these influences is unaware himself of them. Then he comes with sudden convicting power, almost forcing the sinner against his will to yield himself up.

These strivings of God's Spirit! Blessed influences! Oh! what rebukes there will be at the judgment bar of these secret strivings. One goes down to his room, without at least once having his attention particularly called to divine things. Often these appeals are repeated. A solemn sermon

(2). By its people. Besides the ministers of the church, all the other people of God are concerned in the extending the gospel invitation, - come. Every child of God in his spiritual capacity is to make known the gospel. They are to invite the child, the friend, the stranger, a brother and sister each other, a unconverted neighbor, - every one who

[illegible] the invitation of Christ at least will take to be of that number of calling sinners to partake of the blessings of salvation. You have been invited to this assembly. A father, a mother, a sister, a brother have often with tears and tears called on you to remember your creator in the days of your youth. Have they not? I know they have. And when that mother's or father's words fell on your ear, you remember how a sacred influence seemed to spread through your heart. That influence was the spirit of God.

(3) All that hear the word. "Let him that heareth say come." Every one that hears this invitation, whether he be a Christian or no, may extend it to others. It is not only the duty of the minister to preach but every one is to make known the word. It is every man's business when he sees his neighbor in danger to warn him of that danger. If you see your friend walking unconsciously on the

edge of a precipice, it is your duty to warn to warn him. So if your neighbor, your friend at your side is going on in sin, and you know it, you are to warn him even if you yourself are not a Christian, and have not accepted of the gospel. You know the way of salvation, even if you do not walk in it. Every man is his brother's keeper.

III. The invited. We have seen what the invitation is, - who extend the invitation, - now who are the invited? "Let him that is athirst come". What a beautiful figure of speech! "Let him that is athirst." Is there a sin sick soul whom the broken fountains of earth can not satisfy? Let him come to the fountain of life and take his thirst. How solacing this invitation to one thirsting for the fountain of life! It is like the cry of "land" to the shipwrecked mariner, or that of "water" to the desert traveller.

See you caravan of weary men, merchant traders and tired, heavily laden beasts winding their

slow way across the sands of the Sahara.
The hot earth beneath is blistering their
weary feet, the heavens above glow as an oven.
The torrid sun pours down his rays
unbroken by cloud rock, or tree. Around is
nothing but a wide waste of burning sand.
The simoon breathes its pestilential breath.
No tree, no shrub, not a blade of grass
to rest the wearied eye, not a drop of
water to cool the parched tongue. Food only
aggravates thirst, and for many days the supply
has failed. How the patient beasts of burden plod!
The men exhausted grow desperate. Many in
delirium cast themselves on the sands to die,
while from all the moans of anguish arise.
But what is that which so suddenly
excites the strength of the wearied throng?
The foremost ranks descry in the distance
the trees that shade the coveted well!
How the lagging energies are aroused! How
the whole caravan eagerly presses forward!
Soon the friendly oasis receives the tired
caravan. What joy arises! The past is forgotten

in the exultation of the present. Think you those dying men rejoiced to take at a spring in the deserts of Africa, and shall not the dying of spiritual thirst rejoice to be called to drink from the fountain of life?